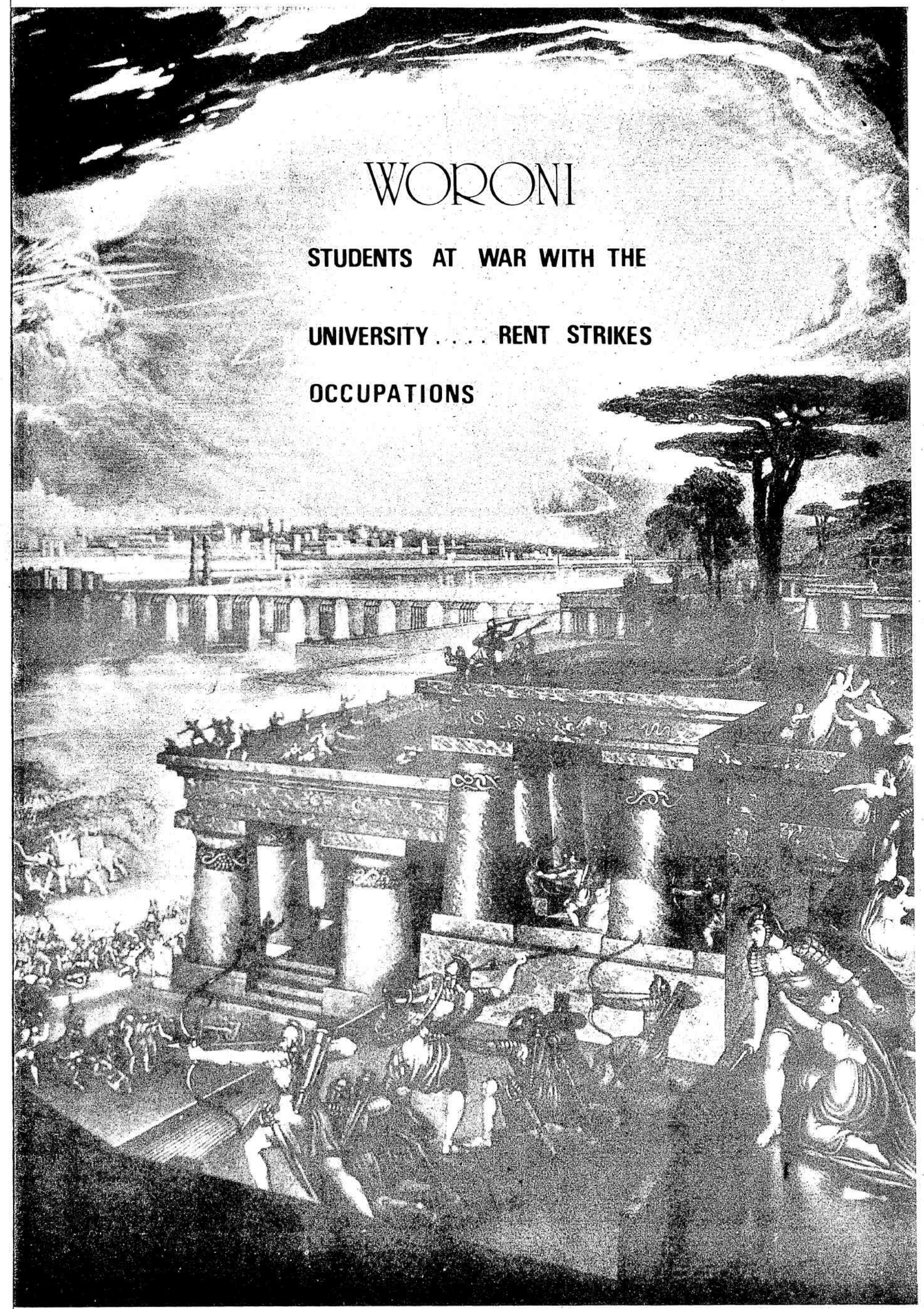


Vol 32 no 5

# WORONI

STUDENTS AT WAR WITH THE  
UNIVERSITY . . . . RENT STRIKES  
OCCUPATIONS





# editorial....



Our cover illustration (front and back) this time is taken from *The Fall of Babylon* (1834) painted by John Martin. It expresses just how we feel after occupying the Chancellor. The Administration exists by maintaining mystique about certain positions and places. On Thursday we cut right through that camouflage, and set ourselves up in the Chancellor to challenge the "masters" of this University. We showed where real power lies - in the hands of people who dare to take action for themselves to choose their own destiny.

This weekend has the Anzac Day holiday. The unsung victims of war receive overdue attention in our feature "lest we forget". We continue our articles on State spies, the Eritrean peoples struggle, Uranium, and the legacy system. It's been great to have writers and action groups

coming in and laying out whole pages of their material. This typifies the sort of community participation we want to build. *Woroni* is also your campus paper covering elections, films, drama, music and anything else that goes on. Watch out for our next (May 1st, Red and Black) *Anarchy* edition with features on anarchy, on education, on political comics, and with pages of arts, poetry and anything else that arrives in our box in the S.A. Office before this Friday.

*Woroni* is part of the alternative media giving comment, that won't appear in the capitalist press.

Retrograde steps by the right wing will not dim our determination to defend the health, safety and human rights of students and others in the community and in the world.

Editors:  
Sandy Tiffin  
Greg Falk  
Nick Gillard

Published by Louise Tarrant  
for ANU Students' Association  
Printed by Queanbeyan Age.

An open letter to the Liberal Society  
President -

Dear Gary,

I wish to inform you of my resignation from the A.N.U. Liberal Society. Below I have written down four major objections I have regarding the Society as I feel that these are the most important ones of the great many that I have.

First, and foremost, I cannot subscribe to the view that the Liberal Society is a political club; my reason is that it is yet to put out a document or whatever outlining its aims and its 'raison d'être'. (Unless one counts the platform of the Liberal Party of Australia as being the same as that of the A.N.U. Liberal Society!!). Moreover I object to the fact that it behaves as an extremely negative force on campus: namely it reacts vehemently to policies put forward by any one of the many groups that are regarded as being to the Left of the political spectrum. (For instance the S.A., Women-on-Campus, the A.N.U. Left Group, and so on and so forth). However, it never seems to effectively promote its alternatives (that is, if it has any to offer).

Secondly, the vast majority of its members are not interested in politics at all, but merely join the Society for the 'Silvertail' prestige of belonging to such an 'exclusive' club!

Thirdly, there is no forum for debate or discussion in aims and objectives because these matters do not concern the rank and file membership but are the exclusive preserve of the Executive.

Fourthly, I will cite a typical case history. In a 'package' of suggestions that I proposed to the Executive as a means by which they could reverse the failing fortunes of the Society, I was told that they were good ideas BUT could not be implemented because the Society could not afford to take risks. After trying to explain that taking risks is what politics is all about I gave up in disgust!!

Yours,  
severely disenchantedly,  
Hugo Walker.

## LETTERS

### that back page again

Dear Editors,

Having left the world of student politics only extreme provocation or disgust could prompt me to comment on the content of *Woroni*. The back page of the issue of *Woroni* (Vol. 32, No. 3, 26 March 1980) falls into the second category.

As with child pornography the photograph of the hopeless, helpless tramp, appearing without comment or explanation represents the exploitation of a person unable to defend or protect himself against unscrupulous photographers, editors and publishers.

I wonder whether the photograph to which I am referring was published as a result of a sick sense of judgement, humour, or taste. Perhaps it was a combination of all three.

Yours sincerely,  
Michael Yabsley.

As Mr Yabsley was kind enough to personally express his opinions to the editors, it seems redundant of him to then write a letter, particularly as his views were obviously not altered as a result of our (amazingly patient) explanation (see letters, last *Woroni*) to him at the time.

He knows why the photograph was published, so we shall not repeat our views other than to say it was not the result of a sick sense of judgement, humour or taste.

It is however, so pleasing to see evidence of Mr Yabsley's change of heart, with his concern for the under privileged members of our community. It is presumably these altruistic tendencies that prompt him to seek election in the seat of Fraser for the forthcoming elections. Stay tuned to *Woroni*, as we hope to bring you details of Mr Yabsley's wonderful plans to abolish unemployment, homelessness, and poverty etc. when (and if he ever) becomes a parliamentarian.

The Editors.

### the union board

Dear Eds,

I wish to draw your attention to two errors in Ian Proctor's and Jeff Dalton's article "Where Does Your Money Go" (*Woroni* Vol. 32 No. 4, p.19), both contained in the third paragraph.

The Bar makes a profit but the Refectory makes a large loss (not the other way round as reported). The trading profits and losses of the various areas are calculated to balance each other out.

Also, Ian and Jeff mentioned the late appearance of the Union News. I do not intend to go into that story now - anyone interested in the details should attend the Board Meeting to be held at 5.30 p.m. on 23rd April in the Board Room.

Solidarity,  
Ian Nolan  
Chair, Union Board of Management.

### to the point

Dear People,

Freedom of speech is a wonderful thing but how did the Liberals sneak the 11 point type past your noses? It seemed such a ghastly waste of space. Perhaps some mouse, or even rat, traps should be set to snap at little fingers which sneak around with 11 point type articles. Then again, don't just concentrate on people with large print articles; get them all. Simply put some bait in the trap - perhaps a little snapshot of the illustrious queen or maybe Mr Kerr. With these revolutionary moves the 'well meaning' Right will tread gently around your office.

Best regards,  
Gerakine Goldfish.

### liberals

Dear Editors,

Question: Who is it who can ardently support the expulsion of seven students who withhold part of their fees, on the grounds that they owe the university money and at the same time advocate that other students should withhold rent due to the university?

Question: Who is it who is normally so vocal in all the forums of this university, and yet when asked to explain why she chooses to so selectively define "Education & Democracy" in my last letter, is ominous by her silence? Is it someone who is blinded by her own political rhetoric? Is it someone whose policies can have peas shot through them because they have got more holes in them than their owner's head?

Of course it is all of these people in one, none other than Miss Louise "Year of Student Strife and Unrest" Tarrant herself.

Yes it is a sad fact that Miss Tarrant can't see the reason why fee witholders should not be expelled but can advocate a "Rent Strike". Undoubtedly she will not vote in the next Council Standing Committee for their eviction. Perhaps she will try and explain the difference between the two. Let us hope she explains it better than she replied to my last letter about her varying meanings of 'democracy'. If she cannot, it can only be interpreted as another hole in her many perforated policies.

Yours faithfully,  
Philip Walker.

### LIBERTARIAN RESOURCES

Browse and Discuss  
Open Saturday afternoons only  
1.30pm - 4.30pm

7/355 Northbourne Avenue,  
Lyneham.



Warren Foster, whose article "Marijuana laws — no laws at all" appeared in the last issue of Woroni, appeared in the Canberra Court of Petty Sessions on Tuesday, April 8th, to face charges of possession and trafficking cannabis.

The judge ruled that his submission that the drug laws were invalid was irrelevant at that stage, so Warren arranged to have the case remanded to the Supreme Court for September 30th, before a judge and jury.

Woroni will be following this case with interest, and hopes to make a significant issue of the case.

There is potentially a great opportunity to create public awareness over the horrific nature of the present draconian laws, and force a more enlightened view from the government — we should be aiming for the abolition of prohibition, and nothing less!

This issue is of vital concern to all cannabis smokers, and those interested in civil rights. Watch Woroni for further info!

Gus Petersilka also appeared in court that day, on charges of trespassing, and possessing an unlicensed .22 rifle, among other things. His case was adjourned to May 19.

Unfortunately, one can have little support or sympathy for HIS rent strike. Though facing increased rents on his shop, he rents the pavement for little more than \$500 per year, and pays no rent at all for the space his tables occupy in the hallway! He is also well-known for exploiting his staff. They are paid below award wages, and over-worked.

He obviously is making a fortune, to warrant his hanging onto the site so tenaciously! He is but a small-time capitalist, fighting a bigger capitalist.

## CLASSIFIED....

FOR SALE: SLEEPING BAG. Arthur Ellis Everest Mummy Fairy Down Sleeping Bag. Used once — reason for sale — too warm in non-snow & ice conditions. Graham Kirby, 246 Antill St. Hackett. 47-8389. \$250.00

WORONI OFFERS ALL READERS FREE ADVERTISING! IF YOU WANT TO BUY, SELL, RENT, BORROW, STEAL, ANNOUNCE OR ARRANGE ANYTHING AT ALL, GIVE YOU AD. (KEEP IT SHORT) TO WORONI, C/o THE S.A. OFFICE.

Listen to the STUDENTS' ASSOCIATION RADIO PROGRAMME each Saturday at 6pm, on 2XX (1008 KH<sub>2</sub>) To participate in the recording of the show, come to the Kingsley Street Hall, 2XX studios, Fridays at 4pm.

### VIETNAM — THAILAND — KAMPUCHEA

#### A First Hand Account by Helen Ester

Published by ACFOA in Canberra, February 1980, this 50 page report with photographs covers Helen Ester's visit in December 1979 to the troubled countries of Vietnam and Kampuchea. The invitation was extended by the Union of Vietnamese Women to the Australia-Vietnam Society and Helen Ester, a freelance journalist and publisher from the Parliamentary Press Gallery in Canberra, travelled with Aileen Beaver, a trade unionist from Sydney, and Melanie Beresford, a political economist from Adelaide.

The information gathered from interviews with officials in Vietnam and Kampuchea is combined with both personal impressions and visual accounts of what was seen in the delegation's extensive travels.

We are anxious to see that this report be placed effectively throughout the community and we consider libraries will find it a useful document. The report is available from: ACFOA for \$3 per copy.

Bob Whan.



### CRYONICS

I feel fairly confident that most of you are now aware of this subject. It would be nice to hold a wine and cheese get together so, if interested, please contact your friendly local TRANS TIME agent, SIMON CARTER (Bruce Hall North 47) for details.

Love and long life!

Simon Carter.

### EUREKA FILMS

Tuesday, 22 April  
7.45pm

#### FIGHT FOR PEDDER

The battle to save Lake Pedder in Tasmania.

#### THE OTHER SIDE OF THE COIN

Italian migrants in Melbourne — their struggles and solidarity.

Theatre J, Canberra Technical College,  
Coranderrk Street, Reid.  
\$1.00 Students.

### P.A.M.S. A.G.M.

P.A.M.S. the A.N.U. Part-time and Mature Students' Association, invites all part time and mature students to attend its Annual General Meeting, which will be held on Thursday 24th April at 4.30pm in the Union Board Room (upstairs in the Union) and to partake of wine, orange juice, cheese and biscuits afterwards.

The agenda for the meeting is:

- Reports,
- Election of 1980 Office Bearers
- Discussion of the Association's aims and activities for 1980.

Ian Nolan  
Committee Member.

### A.U.S.

The Australian Union of Students is seeking a delegate to attend a number of conferences in Europe between May 5th and June 6th.

Nominations are now called for the position of A.U.S. representative. Nominations will close 5 p.m. E.S.T. Friday 18th April.

Nominations shall:

- a. state the name of the person(s) nominated
- b. state the title of the position to be filled
- c. be proposed and signed by a student member of the Union
- d. be seconded and signed by a student member of the Union other than in (c)
- e. be accepted by the nominated person(s)
- f. be accompanied by a statement signed by the nominated person(s) stating their eligibility for election.

Please note that travel has not yet been finalised.

Further details are available from Di Riddell or Beth Pattinson, A.U.S. Secretary, at the Students' Association Office.

#### LIBRARY INFO

Did you know you can assist the Library in a time of staffing shortages, by replacing the books you have been using in their correct location on the shelves? (If in doubt, replace books on the sorting shelves and ask Readers' Advisers who will gladly give you assistance with filing rules!)

## WOT'S ON... SEXISM

Men and Women talking together about sexism. If you want to listen or speak come to Union Meetings Room,  
MONDAY, 28th APRIL, at 7.p.m.

Bring food or drink.

### WHAT'S ON IN THE UNION.

Tues.

Tues. 18th April: Little Wing, 8pm Union Bar

Fri. 18th April: Uni Jazz Trio, 4.30-6.30 — Bar

Alive and Well, 8.30-11pm — Bar

Sat. 19th April: Chris Freeman, Flamenco Guitar

8.30pm Bar.

Video Workshop, 10am Arts Centre

Sun. 20th April: Video Workshop, 10am Arts Centre

Tues. 22nd April: \*The Elks and Vacant Lot, 8.30pm

Union Bar

April 21-24: Imaginus Art Show, daily in the

Union foyer

Display and sale of prints by large

range of famous artists.

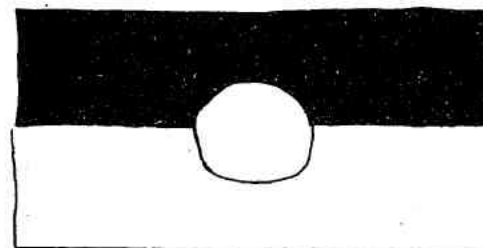
Sat. 26th April: Young Doctors and No Concept;

The Phil Hollywood Show, 8.30pm

In Union Bar.

All concerts listed above are free to members,

\$2 non-members except \* which is \$3 non-members.



Aboriginal Support group meeting

### DON DUNSTAN

speaking on land rights for South Australia's Pitjantjatjara Aborigines.

Wednesday 23rd April, at the Copland  
Lecture Theatre, 7.30pm.

### T. M.

The Transcendental Meditation technique is a simple, natural mental procedure that allows the mind to settle down to the state of least excitation of consciousness, pure awareness, unbounded creative intelligence, and permits the body to experience a level of rest and relaxation in some ways twice as profound as sleep. The technique is practised for twenty minutes morning and evening and its benefits (as indicated by several hundred research studies) include —

- clearer thinking, stronger memory,
- increased learning ability and improved academic performance,
- greater efficiency and effectiveness,
- less anxiety stress and fatigue,
- better health, fitness and athletic performance,
- greater energy, creativity and happiness.

Introductory talks about TM are held:

on A.N.U. Campus every Monday at 1.00pm  
in Haydon-Allen G.25

at the Canberra TM Centre, 31 Farrer St.,  
Braddon, every Wednesday at 8.00pm  
and Sunday at 2.00pm

in the Woden Town Centre Library every  
Tuesday at 12.30pm

Everyone is welcome to attend.



# education foot-notes

*OOPS - it would appear that there are a few (or even more) contradictions in what has been written. Though many members of the A.N.U. Left Group would often agree with ideas expressed at meetings of the Education Collective in emphasizing learning through co-operation and through action, we are by no means a LEFT Education Group, we are the S.A. Education Collective, composed of the S.A. Education Committee (five people) and anyone else who chooses to attend our meetings, which have moved to*

**WEDNESDAY 1PM**

**HAYDON ALLEN G 20**

*The political beliefs of those presently involved vary considerably but there is a general atmosphere of tolerance: we are all interested in broad-spectrum activity and discussion, which is to say broad-spectrum education. Hopefully (and if we make it this way) an S.A. Education Collective would have meetings where everyone could work together and learn from each other. The best idea is to come to our meetings, so your views can be expressed to our benefit, and conversely.*

## PLAYING THE GAME

The game is based on COMPETITION. In it individuals are pitted against one another. The aim in education is to achieve the highest possible grades. It is a divisive game, as people are afraid to share knowledge and ideas for fear of also having to share up the marks. You can win the game, or you can lose it. Victory is often hollow and in this game there have to be losers. It is argued by some that without the competitive game they could find no motivation to work. Are they aware of other ways of working? Have they every worked within a system having rules other than those of competition? Could people not find motivation in their own desires to achieve a certain standard in whatever they have chosen to study?

## AND REVISING THE GAME

Change the rules . . . . . CO-OPERATE  
Co-operate in tutorials - talk to fellow students as well as to your tutor. If you are not happy with the way the tutorial operates, don't just drop out, discuss the problem with others in the group including your tutor. - establish reading groups that discuss tutorial material, essay topics and the course generally. Co-operate essay wise - if you come across material that you think may be useful to a fellow student point it out to her/him. - push for assignments, practical work, projects or essays that can be done cooperatively. Co-operate across disciplines - Talk about subjects that interest you with students from as many different disciplines as you can find. Many different perspectives will then become apparent to you.

- Remember, lecturers and tutors are not the only ones with knowledge to be shared. All of us have had previous diverse educations and interests - we should begin to learn from each other. Co-operate - join the S.A. Education Group - we meet on Wednesday at 1pm in the Meetings Room. The competitive system is not a predestined, heaven sent system. You are not programmed to follow it. You have an element of choice. You can make changes. The responsibility is yours. Silence is consent. CO-OPERATION not COMPETITION.

## WOMEN ON CAMPUS

In reply to the letter which Women on Campus sent to the National Conference on Rape and Other Sexual Offences, (see last Woroni) we received the following letter.

Women on Campus now hope to send a representative to the Conference and plans are being made for raising funds. If anyone else is interested in attending they can contact Di Riddell, C/o the S.A. Office, for further details.

Letter from Law Reform Commission,  
39 Murray St.,  
Hobart, Tasmania.

'Dear Madam,

Thank you for your letter received on 9 April 1980.

The use of the word 'wives' instead of 'spouses' was a mistake, and unfortunately, as it has clearly conveyed a wrong impression about this Conference. It is certainly not male orientated. The programme has been prepared by Joscelynne Scutt of the Institute of Criminology. The two lay members of this Commission Fran Bladel and Jo Crothers are both women who take an active part in politics and community work and are also active on

the organising committee, as is Kim Boyer, the Premier's Special Adviser on Women's Affairs.

The programme has not yet been finalised but provisionally, subject to a few acceptances, it contains names such as: Dr. V. Nordby of Michigan U.S.A., a woman, Jane Mathews, and Ann Deveson, members of the Royal Commission on Human Relationships, Joscelynne Scutt, Lisa Newby (W.A.), Belinda Green (S.A.), Dawn Lawrie (N.T.), and women representatives from Rape Crisis Centres in Victoria and/or A.C.T. and/or N.T. and Marjorie Levis (Tas. W.E.L.).

I would like to assure you that everyone will be welcome and free to participate in all sessions of the Conference, particularly women, without whose presence the Conference would be meaningless. I hope you will revise your views on this Conference in view of the information from above and by support it by your attendance and by encouraging others to attend. I had foreseen the possibility that there would be some male delegates and male speakers who might wish to ask their wives if they would like to accompany them to the Conference but the wives might not want to attend all sessions of the Confer-

ence, but, maybe only the opening and closing sessions. Perhaps I had not fully considered possible misinterpretation of my wording but "sexism" was certainly not intended and I do not think it was necessarily implied.

The "wives"/"ladies" programme has been scrapped entirely.

We look forward to the attendance of as many of your Group as possible and have every confidence that, despite your initial misgivings, for which we accept responsibility, albeit without realising that our wording would be so interpreted, we shall together be able to make this a very successful Conference and a milestone in mutual knowledge and understanding in this area of law, procedures, and care and after-care of victims.

Yours sincerely,  
(Sgd.) W.H. Goudie  
Executive Director.

## WOMEN ON CAMPUS MEETINGS

**MONDAY 1pm - WOMEN'S ROOM**  
(off meetings room, union building)

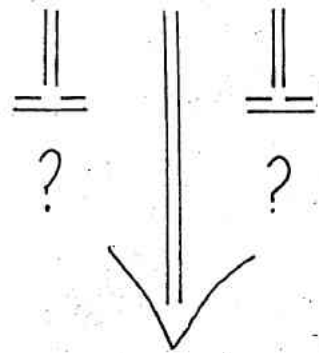


LIVING accommodation demos



Leaving the School Of Music: part of the demonstrators.

GET THE MESSAGE



Before leaving the Chancellery students left this message pinned on the Vice Chancellor's door:

So, let's hold a meeting, invite a few students and commercial media reporters, and see what comes of it! This might appear to have been the total planning that resulted in students marching through the Conferring of Degrees ceremony at the School of Music and ultimately to an occupation of the Chancellery. Unfortunately for the University administrators this is far from the truth. Even now, they are only beginning to understand the force with which the accommodation campaign is being supported. As student strength continues to grow the University will eventually accede to our demands. It is absurd that despite their knowledge of the profits from student accommodation and the ever decreasing level of TEAS in relation to the CPI, they are unwilling to give so much as a guarantee of support at the University Council meeting to be held on May 8. It is not surprising then that students are angry and frustrated. One hundred of them showed their concern by

marching to the School of Music to tell Professor Williams, parents and graduates that the economic well being of students is nowhere near the level it used to be a few years ago. From there, they marched to the Chancellery and, in a matter of minutes, occupied Level 3 of the building.....the floor of power in which the Vice Chancellor, the Assistant Vice Chancellor and the Bursar's offices are located. Yes, it was so polite. There was no violence in any of the actions: even when Low and Plowman arrived to negotiate with the students and tell them that their performance was appreciated by everyone. Yes, it was an experience to hear those people excuse their unwillingness to support our demands as they passed assorted sandwiches to the demonstrators in a hopeful attempt to defuse the situation. However the banner that hung so

proudly in the Chancellery's t floor meetings room told a different tale: "Dare to struggle, Dare to win". It became the focus of the talks that endured throughout the night as the students planned further courses of action. Two considerations emerged. Firstly we will await Council's decision on May 8 before taking any further forms of major action. Secondly, in the time between now and the meeting, we will enlist as much support as is possible from fellow students as well as from the University administrators. The occupation of the Chancellery has shown the solidarity behind this movement. The ease with which it was effected gives the University much to think about. The time is short and the stakes are high: rent strikes, occupator bad publicity.....and most importantly STUDENT RIGHTS.

Greg Falk.

We believe University Council should, upon consideration, agree to the implementation of our demands, at its meeting on May 9th. If they don't consider it, they obviously don't care. If they consider it and produce definite answers, we will know where we stand.

Either way, further discussions with representatives of the University administration at present would be futile - we feel the responses so far have been completely unsatisfactory, evading the real issues and prevaricating. The concern of students for their welfare is self-evident.

Student Association Meeting

THIS WEDNESDAY  
8:00 p.m.  
BISTRO



'Haven't we been here before? Inside the Chancellery.



# ON ACCOMMODATION

... Bureaucrats evade issues ...



Students confront bureaucracy ( front row , left to right , Peter Stewart , Colin Plowman , Tony Low )

So, the year rolls on; there's nothing of much interest to attract the student away from the essay desk now — unless, of course . . . you don't have a desk, or your desk is in a paddock somewhere. To those of us without a work-table, or without the money for food to adequately intersperse across it, a NEW MOTIVATION HAS BEEN FOUND!

The Accommodation Campaign is so well off the ground now we have to win sooner or later and we might even learn a bit doing so. So much excitement is rarely had as can be instantly provided by putting our Vice-Chancellor on public display for a lunchhour (wouldn't expect too much controversy for suggesting that the poor old V.C. found his lunch-time with 300 students fairly exciting too?) And whether more can be learned in an hour about the way bureaucracies work is highly suspect.

Firstly, we have nothing but sympathy and respect from Administration, though the law does bind them not to provide us with welfare accommodation. After all, they're not a "welfare agency". In the *Woroni* before last we made the point that the section of the A.N.U. Act to which Prof. Low was referring is at least ambiguous and could be interpreted (if the Administration chose) to allow them to subsidise our rent and fee payments at a reasonable level. Nobody has asked the University to become a welfare agency, only to put

the welfare (or well being) needs of students back on its decision making agenda and definitely to exclude profit-making or market motivations. In doing this they must first of all guarantee that rents shall not be unreasonably high, given that we are a distinctly low-income earning group. (This is one interpretation of the A.N.U. Act S.26(2) as offered us by three legal sources now, including the S.A. lawyer.)

The actual law is only one part of what we learned on that Tuesday lunchtime. Pushed on this interpretation, Admin's reaction was blatant. We were offered insubstantial evasion, further consultation and in the end no direct answers at all. Low even refused to stand by us on University Council. More and more interesting, Mr Colin Plowman, the Assistant Vice-Chancellor, stated under pressure before leaving that "I do not believe that the university has any moral responsibility for the welfare of its students."

**Their flimsy excuses destroyed — the truth comes out: they do not want to provide for even the basic needs as people without substantial incomes.**

(It is worth noting that for post-graduate students, little better off than we are, though for the Administration "a better investment" (the ex-Bursar); funds are made available through their departments for part payment of rents. This subverts the average interpretation of S.26(2), because the Administration want it to).

Unsurprisingly the Tuesday

lunchtime meeting felt the need for more than an hour's entertainment, and passed unanimously a motion supporting any action required to force the acceptance of the demands from Admin. The Student Association gave its support to the call for action on Wednesday night.

On Thursday — another bloody night meeting — people with nowhere better to go (ever considered sleeping in a lecture theatre?) came pouring into the Haydon-Allen Tank with anger sufficient to fill any seats not personned by a student, to spill over from the confines of the Tank and call for a rent strike.

It is to begin immediately in the University owned houses and flats allocated to undergraduate students. A further call was initiated by residents of University owned halls of residence and lower cost accommodation for second terms fees to be withheld.

## THE RENT STRIKE

Hopefully it works like this:

1. Decide with your house who would like to go on rent strike. If they won't take individual full payment the trust fund will. Individual leases and rentals are one of our demands.

If you're on rent-strike — and we hope you are —

— Do not go to the Accommodation Office again (at least not for a while)

— Come to the Students' Association Office in the Union (and make a statutory declaration (easy, just a written statement which Di Riddell, J.P. can witness) giving your weekly income (or, if less complicated, your weekly expenditure).

— Now pay 20%\* of that into a trust fund, set up by the S.A. every week (or 40% every two weeks) This should be about half of what you are paying now. That amount will be offered to the University and NO MORE. 20% of individual incomes is not only the amount recommended by the United Nations, A.U.S. and a Senate Commission into the cost of housing, it actually operates in the Government Housing section in the A.C.T.!

### Consequences?

First of all, and most important, pressure is exerted on the Administration of this enterprise (er . . . university) and we finally might get some answers, even some help from them!

Secondly, the Admin. can't win. To attempt evictions of tenants withholding rent would primarily be too embarrassing. It would take several stages, all of which give us plenty of opportunity to resist politically (publicity wise) and legally or just to pay



# students and the d.c.t. housing

On Accommodation...  
- continues -

up (probably a 50/50 type of compromise) and leave them with legal and political (publicity wise) expenses for exceeding gains. It would take at least three months to get an eviction effected and no initial stage (e.g. threatening letters) can be taken as seriously indicating that they are seriously considering going through with such an arduous process. It should be noted that a rent strike is not illegal or criminal, it is just the breaching of an unfair contract.

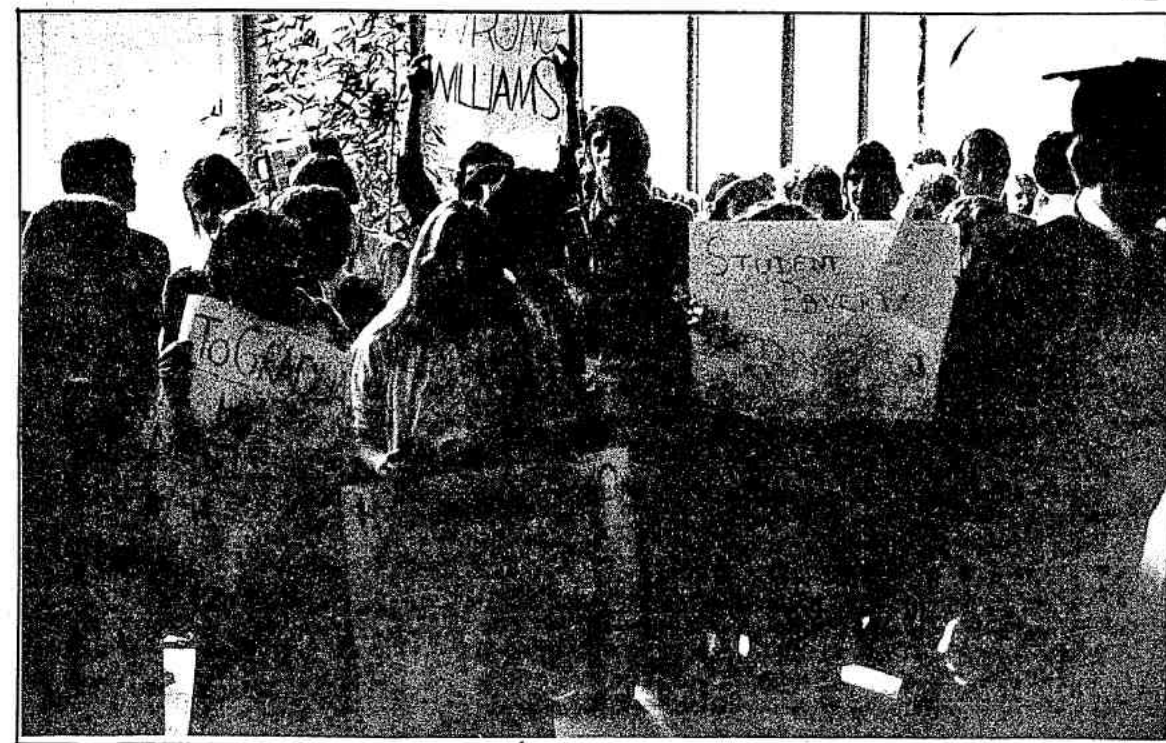
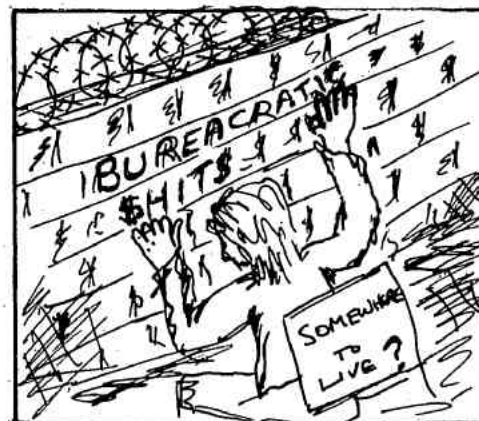
Thus there was no attempt to take any type of punitive action against the students on the three month rent strike in 1977.

Thirdly while we have anything like the numbers we already have the Admin. simply can't win in any other way than giving in. Thus they must try and compromise. One lesson of bureaucracies which we must also learn this year is that they cannot bludgeon large and solid groups of people who show themselves to be united and committed (as we are). If you were at the Tuesday lunchtime meeting two weeks ago, try to imagine Prof. Low threatening all 300 of us with anything. A compromise thrashed out there and then would have had to be a mighty retreat on his original unhelpfulness.

When we overcome our conditioning to always be deferential and request our due of authority, when we have large numbers and demand it then authority becomes partially suspended and the administrators must give in. When they realise that we have reached that position, when people in halls come out on rent strike too, when we get together for demonstrations of our need and anger, then they will find a way to give in — and no one will even talk of legality.



Tony Low — He doesn't have the answers.



"The Department of the Capital Territory, Housing Section is in disarray." There are between 400 and 800 empty government houses in Canberra. Despite the resultant loss of income of \$1 million yearly the D.C.T. makes an annual profit of \$10 million. Peter Goldie, in the Canberra Times (December 7, 1979) pointed out that D.C.T. Housing records are in total confusion as to how many houses are actually occupied.

There were at least 500 more houses in the D.C.T. Housing pool in 1978, than there were in 1971. As stated, between 400 and 800 of those remaining (5-10%) are unoccupied. Does this indicate that there is no demand for low cost accommodation in Canberra? It certainly does not; No more than it bears good witness to the government's policy of pushing for market rent levels in government (and university owned) housing!

In a long campaign of squatting in vacant houses, being taken to court and finally being cleared on "public interest" grounds, unemployed in Canberra won the right for low income earners over the age of 18 (or, exceptionally, 16) to "group" housing. No longer were houses to be occupied exclusively by nuclear family units. A "pilot group housing scheme" was set up where groups of low income earners, unemployed and any other person "over the age of 18 and forward in the criteria of eligibility" (for government housing — i.e. earning less than the full seasonally adjusted basic wage) could get a group tenancy.

The position of students  
The rumour was that one of the few people to overcome the unethical degree of bureaucrat pressure applied to deter those interested was a student or perhaps a secondary school student. Hearing this I thought, "Aha, our problems could be over, exit to government housing (at 20% of weekly income in rent!)"

Three weeks ago, it was the opinion of the head of policy section in D.C.T.'s Housing Branch's opinion that fulltime students can now gain access to government (D.C.T.) housing, "indirectly". Students were excluded in 1974, when there was a shortage of government housing and "to avoid crossing the University bows", following "liaison with the A.N.U."

"Perhaps it is now time for that exclusion to be reconsidered." Information and public relations — propaganda — department agreed with Policy's interpretation and allowed me to commit what I really and honestly did hear to paper for you, dear reader. But . . . er . . . Don't rely on it.

A bit like Malcolm Fraser, D.C.T.'s election promises "remain relevant only so long as conditions do not change" (they decide when conditions change, of course!) Conditions have now changed. We no longer require low-cost or group-tenancy housing. In fact no one does, the whole pilot group housing scheme has been placed "under review" and

that promise to students, trusted previously, revoked.

A spokesperson for the People Without Homes, who won the group housing scheme stated the obvious when he observed that this means group housing goes. A lesson to all those involved in accommodation struggles is that gains will get eroded very quickly unless decision making structures are changed to ensure that recipients determine when their needs have changed. Anyway, lessons aside, the unemployed and People Without Homes will not be giving up without a struggle.

Here we have something to gain and a place to broaden our struggle for cheap and adequate accommodation. Keep your ears open and eyes peeled for further details and your selves available to put some pressure on government as we are so successfully doing to the University.

Robert Griew.

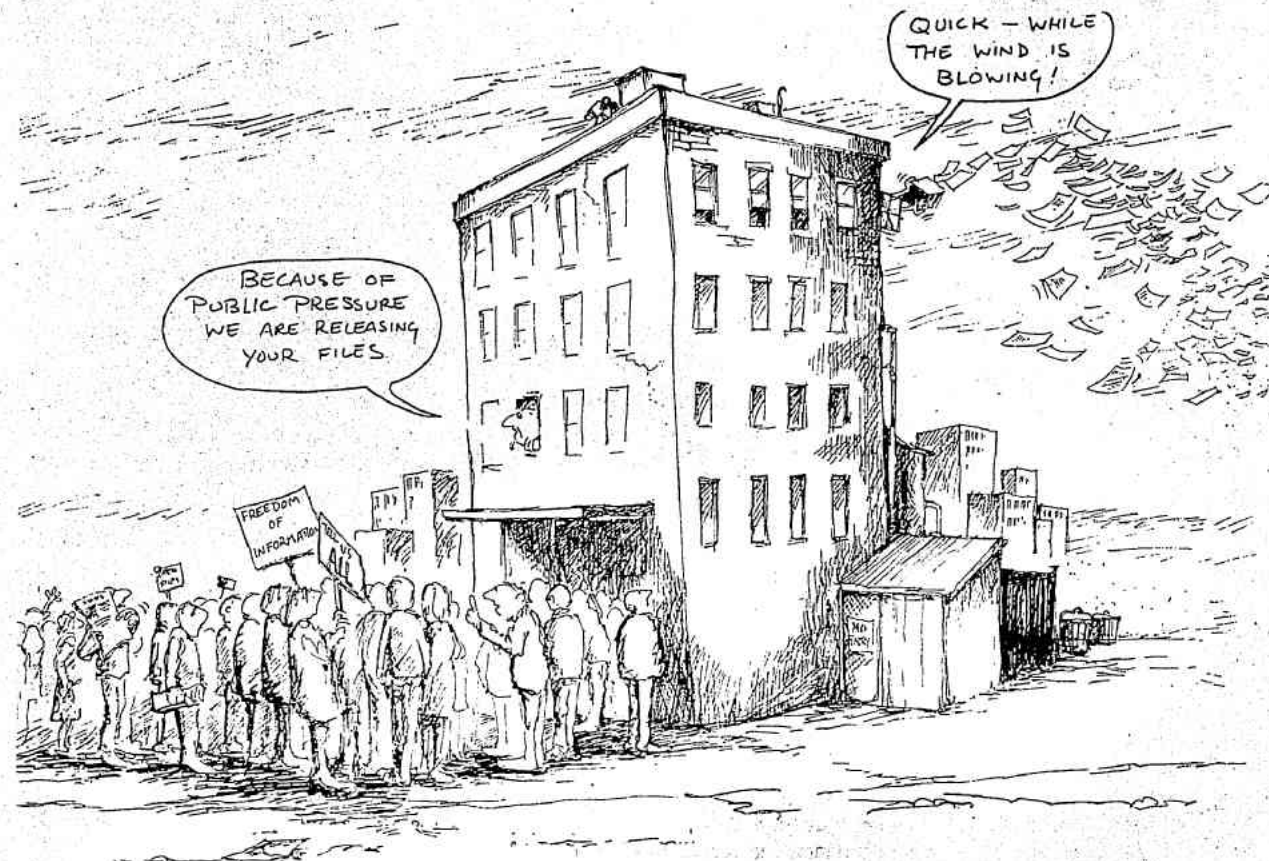






# DOES ASIO HAVE A FILE ON YOU?

This is the second in the series discussing oppression by state mechanisms. In this issue, we feature Part I of the A.S.I.O. debate. Next issue we will continue the discussion on A.S.I.O., questioning the need for security organisations, and discussing their implications for social control.



Most of you are aware of ASIO, the Australian Security Intelligence Organization, but how many of you really know exactly what their role is in our society.

The role of a security organization should be to 1) collect information 2) evaluate that information, and 3) pass that information on to the government, if on matters where there is a security risk to the country.

One would assume that it would be in the interests of Australian Security for ASIO's files to contain correct and verified information. An inquiry in South Australia by Justice Roma Mitchell found that that state's Police Special Branch files "were often inaccurate and in some cases seriously misleading". The connection between State Police Special Branches and ASIO is well known. Mr Justice White, also in South Australia, stated in his Royal Commission report that the Special Branch actually sells information to ASIO, and Mr Salisbury, ex Chief Commissioner of Police in South Australia, is quoted in *The Age* (2.6.78) as saying that he "would not even have given full information to the Prime Minister - only to ASIO".

This, plus examples by the Society for the Protection of the Privacy of the Individual in Melbourne, show that ASIO's files leave a lot to be desired in the veracity department.

There are many avenues open to ASIO for data collection. The two main areas are overt and covert. By overt is meant, newspapers, group's journals, police reports, public statements of individuals to discover their viewpoints on subjects, and libraries are stacked full of information on diff-

erent groups and individuals in the community.

Justice Hope in his Royal Commission into security stated that these methods of data collection were very underused by ASIO.

It seems that ASIO, going along with the modus operandi of its overseas counterparts, find the overt method of data collection either boring, too easy or, as an old maxim of the KGB goes, "If the data can be obtained overtly, it must be false", or some such datum. ASIO has fallen into this trap, it seems, and has chosen the method of covert information collection.

One way ASIO obtains information covertly is through 'listed operatives'. This could be your friendly department secretary, who at one stage in his/her life was approached by ASIO or another 'listed operative' and asked to pass on information from time to time, or the tutor who innocently tells the "nice men" who come to visit him/her once a month which students are doing what, or who in the faculty is 'Left' or 'Right', and asks no questions about the cheque that arrives on the 5th of every month.

We all have some friend in some department who we call when we want a certain piece of information. That's what a 'listed operative' is to ASIO. ASIO would have listed operatives in the Health Department, the Taxation Department, the Education Department, in all the important faculties of universities, the Defence Department, and so on; at very little overhead expense to ASIO. ASIO has thousands of such listed operatives throughout society.

As has been proven in the S.A. and N.S.W. Special Branch inquiries, a

large percentage of information in ASIO's files is false. False information certainly could have its advantages to a security organization, and, it appears, as ASIO is more interested in the USABILITY of information rather than the VALIDITY of it, this explains some interesting things.

The Society for the Protection of the Privacy of the Individual came across a person who, through overhearing a conversation, discovered that his ASIO file contained false information. This false information was used by ASIO to prevent this person from obtaining work. It worked. This person has not been employed since he left ASIO's employment over six years ago. This person was also denied the dole for no reason apparent to him, for some time. All this happened because he refused to work for ASIO again. In his file, (he overheard this in a government office), it stated that he was a member of a Croatian extremist group. This man is not Croatian, and besides why would ASIO wish to employ a Croatian extremist in the first place?

This incident outlines to what means ASIO can USE information, especially false information, to its advantage.

The method of Third Party Disinformation is the oldest trick in the book for security organizations, and has been used by them since time immemorial. This method involves placing, discretely, an operative amongst students, union, political parties, any group, who quietly spreads rumours about a target person whom ASIO wish to discredit, causing hostility toward that person. It's simple and effective. Wars are even started

007



using this method, only instead of creating hostility between unions or the like, countries are used. This method is very effective in destroying reputations of opinion leaders, politicians or anyone who may appear, to ASIO, to be gaining support for a cause contrary to Government policy.

There is also the method of 'leaks' to the press that can be highly damaging to a particular individual. All these methods outline the 'social manipulation' role that ASIO plays.

ASIO operates in many different areas of the community, including universities, and over the past six months, ASIO has been overtly, through newspapers, advertising for new recruits. In their ads they have been asking for students of the "social sciences". ASIO has started a campaign of gathering expertise in the area of social studies; people who understand what makes a community tick. With such expertise, ASIO's job of social manipulation will become much easier.

Under the ASIO Act, 1979, all the aforementioned methods of data collection, evaluation and dissemination are legal. Furthermore, the Government now has control over ASIO's activities. Section 8 of the ASIO Act, 1979 states that:

"The Director-General (of ASIO) is subject to the general directions of the Minister (the Attorney-General), but the Attorney-General is not empowered to override the OPINION (emphasis added) of the Director-General ... on certain key areas, which include: a) who to investigate, b) whether or not to disseminate the results of their investigations, and who to, and c) whether or not to tell the Government anything about it.

In other words, ASIO can do just about anything, and then is legally sanctioned to refuse to tell the Government or the public anything about it, no matter how big the scandal is.

In the Act, there are no safeguards to prevent 'misplaced' loyalties within ASIO itself; therefore the Director-General cannot always be aware of his subordinates' actions.

The Society for the Protection of the Privacy of the Individual is interested in speaking to anyone who may have knowledge of any abuse of security files or organizations. SPPI sees the dangers and real threat that false information contained in files holds.

ASIO, through their 'listed operatives' may have access to your student files, which in turn is recorded in your ASIO file.

What can you do about false information contained in your ASIO file? Nothing; unless we 'leak' a few incidents of our own.

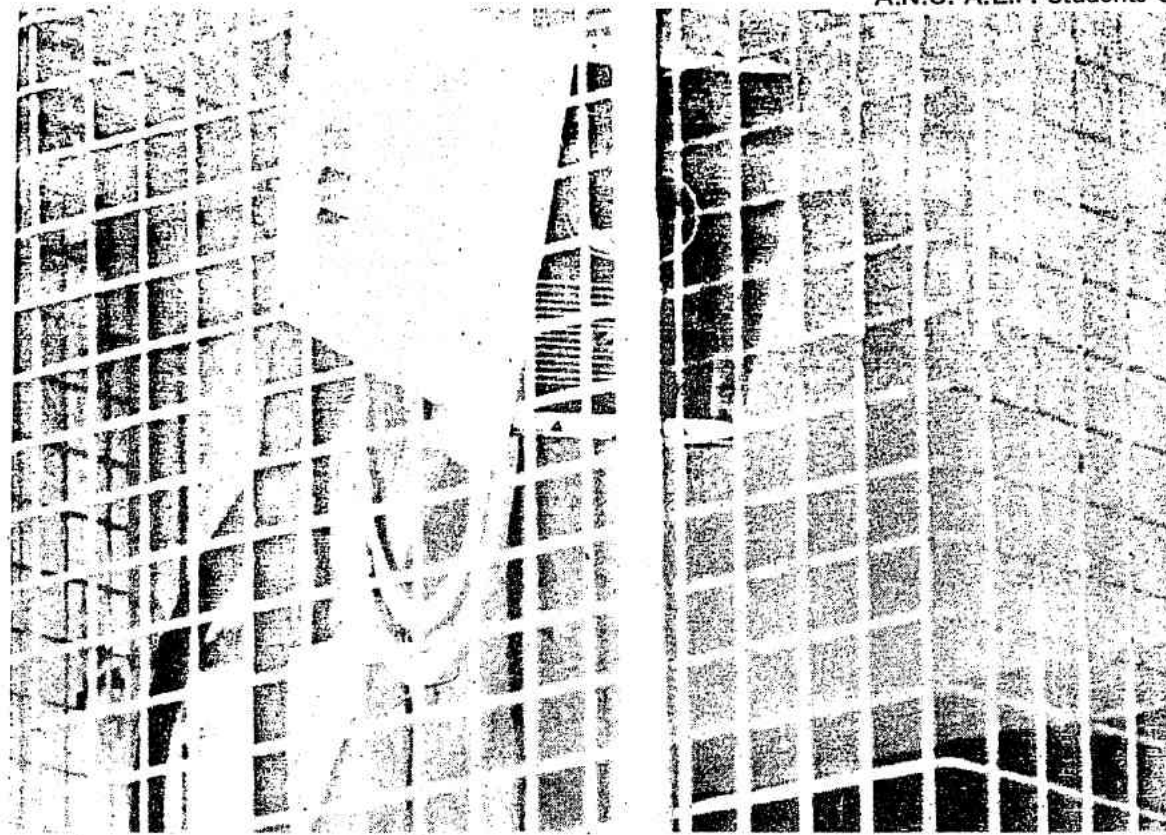
If you have any information you feel may help SPPI, please write to the Secretary, Lindy Crundall, at P.O. Box 284, Elsternwick, Vic, 3185, or phone 509 8533. All information held in confidence.

Lindy Crundall.



# ASIO - it's between friends

by Michael Atkinson (President, A.N.U. A.L.P. Students' Club)



A.S.I.O., O.N.A.,  
A.S.I.S. .... they're all  
the same - another day,  
another dollar.....

On Monday 31 March the A.L.P. Students' Club and the Liberal Society held a discussion entitled "A.S.I.O. and Students". The principal speakers were Sir William McMahon and Mr Ken Fry.<sup>1</sup> Between sixty and seventy people attended, which was encouraging for the A.L.P. Students' Club because last year it failed to attract more than nine people to its two speaker nights.

Our topic of discussion was prompted by the passage of the A.S.I.O. Act which gave massive new powers to the Director-General of that organisation, but also in mind was South Australia's White Report on Police Special Branch and the events consequent on that report (i.e. the dismissal of the South Australian Police Commissioner, Harold Salisbury).

Mr Acting-Justice White was commissioned by the Dunstan Government to investigate the files held by the Police Special Branch and to eliminate those which did not relate to matters of genuine security.<sup>2</sup> White reported that he had found, in the Special Branch files, "material which I know to be inaccurate and sometimes scandalously inaccurate",<sup>3</sup> and he went on to say that most of the Police records were on people and organisations who represented no threat to security: e.g. non-communist unions, the A.C.T.U., the Trades and Labour Council,<sup>4</sup> A.L.P. parliamentarians, peaceful demonstrations, homosexuals, the Council for Civil Liberties (whose files were under the heading "Communists"),<sup>5</sup> anti-apartheid individuals (the Police held no cards on pro-apartheid people), divorce law reformers and women's liberationists. White later noted (at 16.2.4, p.35): "The

mass of information about Labor organisations and personalities must be contrasted with the paucity of information about the Liberal and Country Party. The latter parties warranted - (i) one card relating to Party headquarters (ii) one card about a University Liberal Club paper (noting that one article in its paper supported the Vietnam war but did not "go all the way with L.B.J.", and commenting that the article "unexpectedly smacked of somewhat left-wing opinion".) (iii) one card characterising a senior Liberal parliamentarian as a communist because some decades ago he had been seen at or near a communist bookshop". White also criticised the lack of supervision of Special Branch by the Police Commissioner and noted that those in charge of Special Branch were from the lower ranks and had little formal education. Upon receiving the report Don Dunstan summarily dismissed the Police Commissioner and began the most acrimonious controversy that South Australian politics has seen for years.

Since Police Special Branches are similar in all States and since their files are relayed to A.S.I.O., the White Report is a matter of national importance. It is of special concern to students because it reveals the huge extent of Special Branch surveillance of campus political clubs and politically active academics.

At our discussion, Sir William McMahon spoke first and drew on his extensive experience as Foreign Minister and Prime Minister to make scathing criticisms of A.S.I.O.'s personnel. The complaint that he made most often was that the Director-General of A.S.I.O. had failed to keep him informed of domestic and overseas developments which were within A.S.I.O.'s competence. On

the Ustashi (the Croatian nationalist organisation) and two incidents of political violence which had occurred in the previous twelve months. A.S.I.O. knew but wasn't telling. Sir William then recited some of the sections of the new Act and argued that submissions from the Liberal backbench had resulted in judicial control of A.S.I.O. where the Fraser Government would have preferred none. While he expressed concern that the Act conferred excessive powers on A.S.I.O., he had nothing but praise for the person who was endowed with those powers - Mr Justice Woodward, the Director-General since 1974.

Mr Ken Fry then spoke for about twenty minutes, making out a forthright argument for the complete abolition of A.S.I.O. He said that the staff of A.S.I.O. were largely incompetent ex-subalterns with bizarre right-wing predilections. Not surprisingly, Mr Fry gave an assurance that there was not threat of subversion from the Australian Left. Indeed he went on to say that he welcomed ex-Communists into the A.L.P., provided that they "saw the light" and realised that they could not achieve their aims inside any of the Australian Communist Parties. Afterwards Mr Fry qualified his position by admitting that his views were not shared by many in the Federal A.L.P. Caucus. Reference to the A.L.P. Platform will reveal that the A.L.P. supports A.S.I.O. provided that it is subject to parliamentary review and audit.<sup>6</sup> Indeed it was near the end of the longest ever period of Federal Labor rule that A.S.I.O. was established and endowed with a charter: by Prime Minister Chifley and Attorney-General Evatt.<sup>7</sup>

Sir William was astonished by Mr Fry's assertive stance and so his reply was a spirited defence of the need for an organisation such as A.S.I.O. During his reply and the ensuing question time the discussion became heated, but also illuminating. The principal speakers engaged in some very sharp banter, especially as Sir William sought to portray most of the Labor Party as adhering to his point of view. Mr Fry maintained that to think of the Commun-

ist Parties and the unions that they control as domestic subversives was to be guilty of "the D.L.P. attitude" God forbid. Whether it is true that those who do not adopt the Socialist Left position on this matter are guilty of association with that ghostly gorgon - the D.L.P. - it is nevertheless incontrovertible fact that the Dunstan Labor Government embraced the proposition that Communists were domestic subversives and properly the subject of Special Branch notice. Mr Acting-Justice White found that: "The long range intentions of Communists to use force or violence ultimately in the overthrow of constitutional government is proved both by their own declarations and the history of forcible overthrow of constitutional governments (capitalist and social democratic) in various countries, especially since World War II."<sup>8</sup>

Hopefully there will be more discussions like this one during the year. Before the end of first term the Club will probably hold two more speaker nights: one on the American Primaries and another on Communism and the Australian Labor Party. Everyone is welcome.

#### Footnotes:

1. Sir William McMahon was Prime Minister of Australia during 1971 and 1972. He was Foreign Minister and Minister for the Army for many years. At one time he served as Federal Treasurer. He is now the M.H.R. for the marginal Sydney constituency of Lowe.

Mr Ken Fry is the M.H.R. for the safe North Canberra constituency of Fraser. He achieved the highest swing to Labor of any sitting member in the 1972 Federal Election.

2. Terms of Reference 7/11/77 2(3)

3. "... some of the information appears to have been used in vetting procedures." The Honourable Acting-Justice White, *Special Branch Security Records: Initial Report to the Honourable D.A. Dunstan*, Adelaide (Government Printer) 1978, 3.2.4 (p.11).

4. At one stage, commenting on the preponderance of files relating to organised labour and socialism, White mordantly remarks "Capitalism is neither constitutional government nor established religion." 14.4.1 (p.31).

5. 4.8 (p.14).

6. *Australian Labor Party Platform, Constitution and Rules*, Canberra 1979, pp.22-23. see also the Preamble to the Platform, p. 1: "The A.L.P. ... is Constitutional, National and Democratic ... the Party rejects the conception that any Government once installed is irremovable ... it considers that the welfare of the Australia community cannot be secured by any political movement subject to international discipline, such as the Communist Party ... it rejects theories of revolution and asserts that these theories have disastrous consequences to the people, and do not attain real and lasting benefits."

7. For the terms of the Charter see The Honourable Justice Mitchell, *Royal Commission 1978 Report on the Dismissal of H.H. Salisbury*, C (e) pp.16-17.

8. In case readers have the impression that the White Report is illiberal, let me quote White's major critic, Stewart Cockburn. Cockburn is a senior journalist with the *Advertiser* execrates White for his libertarian conclusions: "Only an isolated semi-provincial community like S.A., far removed from the flash points of competing national and international power blocs in the real world, could afford to take so naive and self-indulgent a view of its security in the 1970s". S. Cockburn, *The Salisbury Affair*, Sun Books 1978, p.165



# RAPE AND WAR



In *Soul on Ice* — Eldridge Cleaver has described the rage against white power, with the internalized sexism of a black man raping a white woman. "Somehow I arrived at the conclusion that, as a matter of principle it was of paramount importance for me to have an antagonistic, ruthless attitude towards white women. . . . Rape was an insurrectionary act. It delighted me that I was defying and trampling upon the white man's laws, upon his system of values and that I was defiling his women. . . . at this point, I believe was the most satisfying to me because I was very resentful over the historical fact of how the white man has used the black woman." Thus a black man uses white wimmin to take out his rage against white men. But in fact whenever a rape of a white woman by a black man does take place, it is again the white man who benefits. First, the act itself terrorizes the white woman and makes her more dependent on the white male for protection. Then, if the woman prosecutes her attacker, the white man is afforded legal opportunity to exercise overt racism. Of course, the knowledge of the rape helps to perpetuate two myths which are beneficial to white male rule. . . the bestiality of the black man and the desirability of white wimmin. Finally the white man surely benefits because he himself is not the object of the attack. . . he has been allowed to stay in power. Indeed, the existence of rape in any form is beneficial to the ruling class of white male. For rape is a kind of terrorism which severely limits the freedom of wimmin and makes wimmin dependent on men. In the act of rape, the rage that one man may harbour toward another higher in the make hierarchy, can be deflected toward a female scapegoat.

For every man, there is always someone lower on the social scale on whom he can take out his aggression. And that is any woman alive!

(Susan Griffin — Rape, the all American Crime)

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## DEAD MEN DON'T RAPE

(Glory,  
(Tune of Glory, Glory Hallelujah)

Mine eyes have seen the gory  
of the phallogentric sword  
It's been forced into our bodies  
All our protests are ignored  
In war we are the spoils  
Rape IS the men's reward  
And the war goes on right here.

(chorus)

Many wimmin's bodies lie a  
moulding in their graves  
And with them lie the secrets  
of the actions of our braves,  
who have raped and maimed and tortured  
wimmin forced to be their slaves  
and the war goes on right now

(chorus)

Lest we forget all the  
Wimmin raped in war  
The heroes won't remember  
and neither will the law,  
But they're still armed against us  
and we know we can't ignore  
'Cause we're in battle now!

(chorus)

Chorus: Gory, Gory Phallic Murderers  
Gory, Gory, Phallic Murderers  
Gory, Gory Phallic Murderers  
We'll avenge our sisters now

THERE IS ANOTHER SIDE TO MEN'S  
WARS. ANOTHER SIDE TO THE GLORY  
VALOUR, AND BRAVERY THAT OFFICIAL  
RECORDS AND ACCOUNTS REINFORCE

THE GLORY OF MURDER  
THE VALOUR OF SENDING MEN  
TO THEIR DEATHS  
THE BRAVERY OF RAPING AND  
MURDERING MILLIONS OF  
WIMMIN

Rape has accompanied wars of religion: knights and pilgrims took time off for sexual assault as they marched towards Constantinople in the First Crusade.

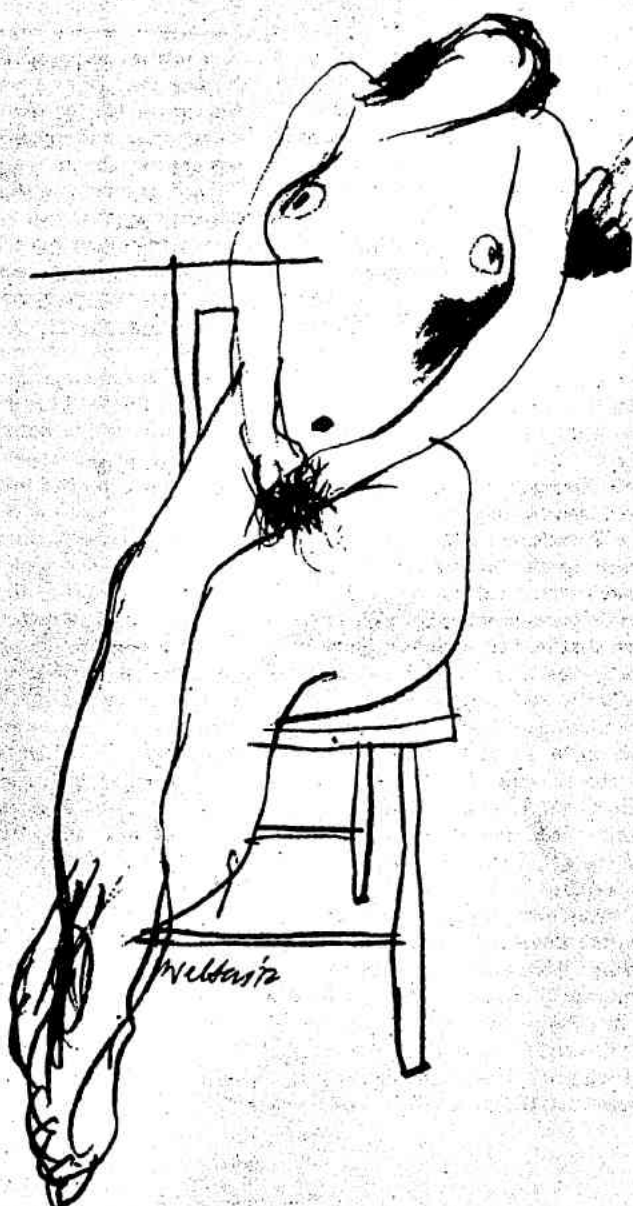
Rape has accompanied wars of Revolution: George Washington's papers for July 22nd 1780, record that one Thomas Brown of the 7th Pennsylvania Regiment was sentenced to death for rape at Panamus, and it was Brown's second conviction at that.

Rape in warfare is not bound by definition of which wars are "just" or "unjust". Rape was a weapon of terror as the German Hun marched through Belgium in W.W.I. Rape was a weapon of revenge as the Russian army marched to Berlin in W.W.II.

Rape flourishes in warfare irrespective of nationality or geographic location. Rape got out of hand "regrettably", as the foreign minister was later to say, when the Pakistani Army battled Bangladesh. Rape reared its head as a way to relieve boredom as American and Australian G.I.s searched and destroyed in the highlands of Vietnam.

War provides men with the perfect psychologic backdrop to give vent to their contempt for wimmin. The very maleness of the military — the brute power of weaponry exclusive to their hands, the spiritual bonding of men at arms, the manly discipline of orders given and orders obeyed, the simple logic of the hierarchical command — confirms for men what they long suspect, that wimmin are peripheral, irrelevant, and to the world that counts, passive spectators to the action in the centre ring.

Brownmiller: 'Against Our Will'





# LEST WE FORGET: ANZAC DAY 1980

## THE CRUEL WAR IS RAGING

The cruel war is raging  
The men continue to fight  
They rape and they torture  
In darkness or light.

I'll go to my sister  
get down upon my knees  
And tend her wounded body  
the one you did sieze.

I'll tend her wounded body  
Torn and battered blue  
Whe's a 1980 womin,  
Not the spoils of W.W.II.

She's a 1980 womin  
Trying to survive  
In her home the battle rages  
The war is broadcast live.

In her home the battle rages  
He's beat her twice this week.  
But he's a Vietnam hero  
No-one will hear her speak.

He's a Vietnam hero.  
He fought for democracy.  
Although he raped and murdered  
He's seen as a celebrity.

Although he raped and murdered  
It was done in the name of God  
His country and his freedom  
It was a wellpaid job.

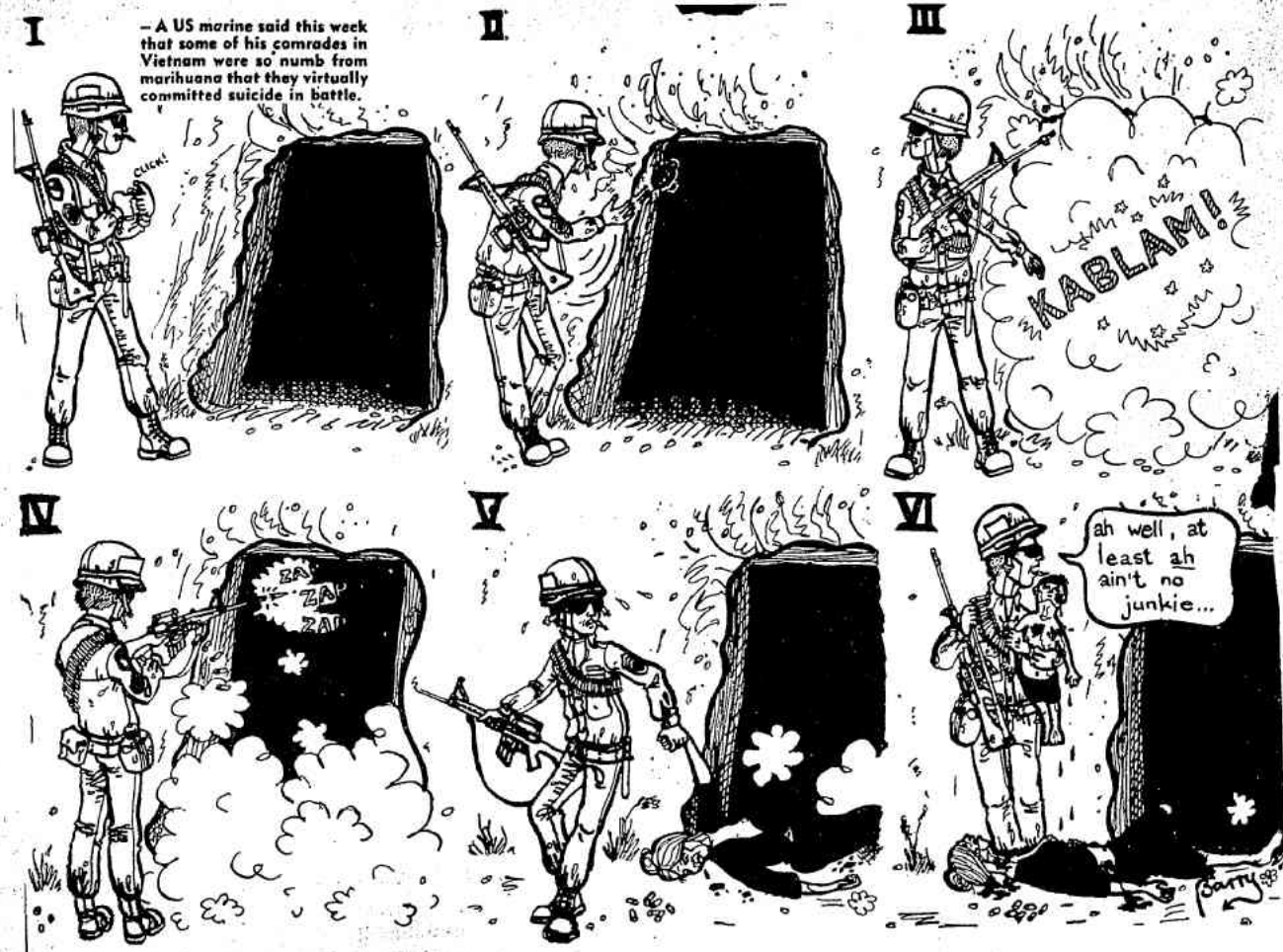
His country and his freedom  
A brave and valiant man  
To kill defenceless children  
For the safety of his land

To kill defenceless children  
Were they on the prescribed list?  
No, he was not just a puppet,  
Puppets can't resist.

No he was not just a puppet  
He knows the glories of war.  
Wimmin are men's property.  
And they fight to get the highest score.

Wimmin's are men's property  
on any battle ground.  
It doesn't matter which side wins  
Wimmin's bodies dead on the ground.

The cruel war is raging  
And wimmin have to fight  
With the strength of goddesses  
in sisterhood day and night.



I — A US marine said this week that some of his comrades in Vietnam were so numb from marijuana that they virtually committed suicide in battle.

II

III

IV

V

VI

## REMEMBER WIMMIN RAPED IN WAR

RAPE IS NOT AN ISOLATED ACT THAT CAN BE ROOTED OUT FROM THE PATRIARCHY WITHOUT ENDING THE PATRIARCHY ITSELF. THE SAME MEN OR POWER STRUCTURE WHO VICTIMIZE WIMMIN ARE ENGAGED IN THE ACT OF RAPING DEVELOPING COUNTRIES, RAPING BLACK PEOPLE AND THE VERY EARTH WE LIVE ON.

I saw one case where a woman was shot by a sniper, one of our snipers. When we got up to her she was asking for water. And the lieutenant said to kill her. So he ripped off her clothes, they stabbed her in both breasts, they spread her eagle and shoved an E tool (entrenching) up her vagina, and she was still asking for water. And then they took her out and used a tree limb and then she was shot.  
— Quoted from Winter Soldier Investigation p.14 (American G.I. Vietnam)

honi soit, Tuesday, October 3, 1967

## Some suggested BOOKS ABOUT RAPE

1. Susan Brownmiller, Against our Will — Men, Wimmin & Rape (Penguin Books '75)
2. Rape: The First Sourcebook for Wimmin by N.Y. Radical Feminists (Plume Books—)
- 3) The Facts of Rape — Barbara Toner, Hutchinson & Co. 1977.
4. Rape — One Victim's Story, W. W. Lynch, Berkley Medallion Books 1975 (novel)
5. Assorted papers on Rape available from Canberra Rape Crisis Centre.

## CANBERRA RAPE CRISIS CENTRE

Ph: 47 8070

## What we do:

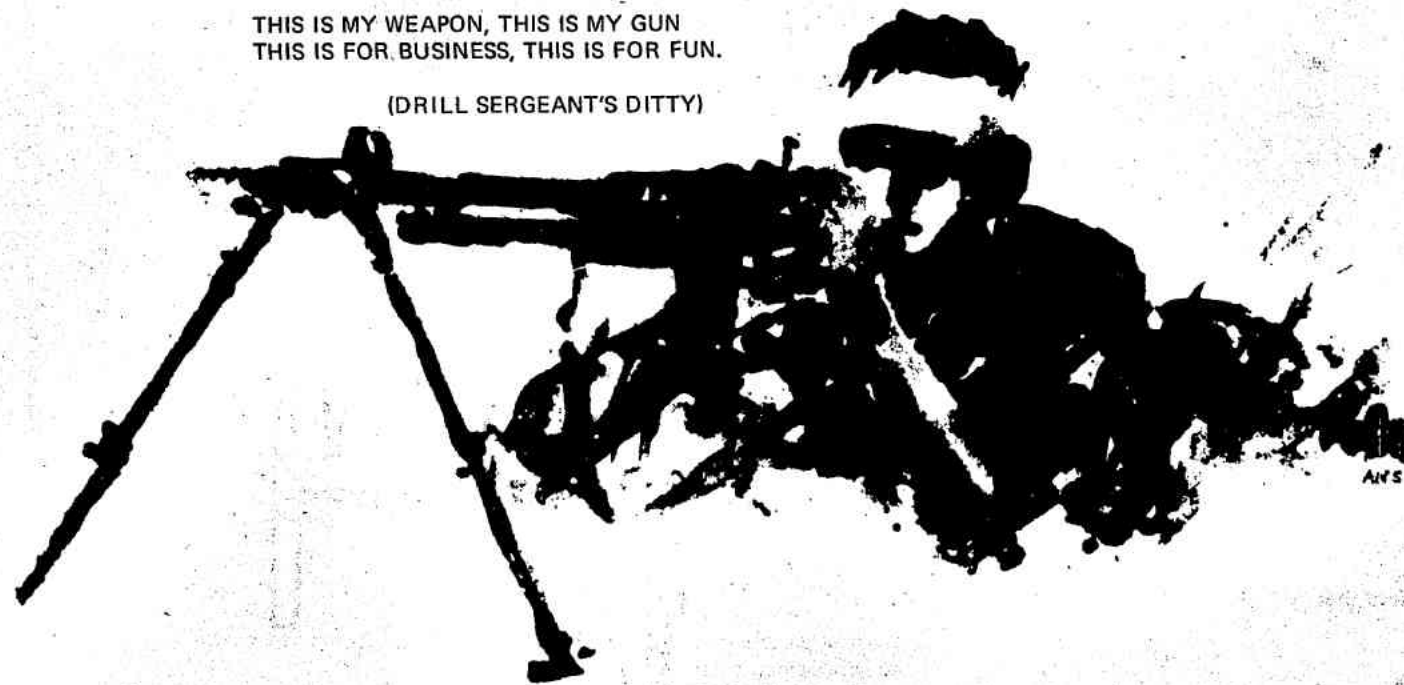
### Help

- 1) Confidential volunteer counselling service, — sympathetic women with whom to discuss your feelings,
- 2) Explain the medical needs of rape victims — pregnancy and V.D. tests are essential,
- 3) Explain the legal process to you and go with you to the police if you need someone.
- 4) Act as corroborative witness at the trial if required and provide support during the trial.
- 5) Ensure that your rights are respected: Provide sympathetic advice anonymously by phone if you prefer. Phone: 47 8070.

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THIS IS MY WEAPON, THIS IS MY GUN  
THIS IS FOR BUSINESS, THIS IS FOR FUN.

(DRILL SERGEANT'S DITTY)





# ANU UNION BOARD OF MANAGEMENT

## By Election

Eight nominations having been accepted, a ballot will be held to decide four members of the Union Board of Management.

The names of the candidates, in the order in which they will appear on the ballot paper, are as follows:

RITTER, Jonquil  
KEOGH, Anita  
NICHOLLS, Nancy  
MILLER, Leslie F.  
QUIGGIN, Robert William  
ROUT, Ian Clive  
KLEIN, Garry  
DOWNING, Bob

Polling will take place in the Union Building, downstairs foyer from Tuesday, 29th April, 1980 to Friday, 2nd May, 1980 inclusive, between the hours of 11 a.m. and 6.30 p.m. each day.

Other polling places and times are:

- (i) For students in the proximities of the Menzies Library, Law School and Faculty of Asian Studies — Wednesday, 30th April from 8.45am in the foyer of the Law School.
- (ii) For residents of Burgmann College, John XXIII College and Ursula College — Thursday, 1st May, 1980 from 5.45 p.m. to 6.30 p.m. in the foyer, John XXIII College.
- (iii) For residents of Burton and Garran Halls — Wednesday, 30th April, 1980 from 5.45 p.m. to 6.30 p.m. in the upstairs foyer of Burton/Garran.
- (iv) For residents of Bruce Hall and Corin House — Tuesday, 29th April, 1980 from 5.45 p.m. to 6.30 p.m. in the foyer of Bruce Hall.

Every person who was, at the close of nominations (i.e. 12.30 p.m. Friday, 11th April, 1980) an ordinary or life member of the Union is eligible to vote at the election, except a person suspended from membership.

Martin ROSS and William REDPATH have withdrawn their nominations.

L.A.J. Sutherland  
Returning Officer  
15.4.1980.

### Anita KEOGH

My decision to run for Union Board stems from my concern at the obvious lack of student representation therein. At present there are only four students on the Board — is it any wonder that they are able to spend \$21,000 of our money on "renovations", which are generally disliked? This was an entirely bureaucratic decision, with no consultation to student wishes.

Charges of 10c for a cup of hot water to which you may add your own coffee, overcrowding in the bar and the use of plastic cups may all be tiny annoyances, but griping amongst ourselves is not the solution. If students can have a greater say in the affairs of the Board I believe we will be able to make changes for the better.

I am a first year Arts student here at A.N.U. and think that by being elected I would be an adequate representative for you!



Robert William QUIGGIN

I am a third year philosophy/political science student. I have shown commitment to and held office in the Students' Association. I am the only non-Board member who has spent the time and effort to attend Board meetings. My regular attendance positively demonstrates my concern — give me a vote as well as a voice.

### Nancy NICHOLLS

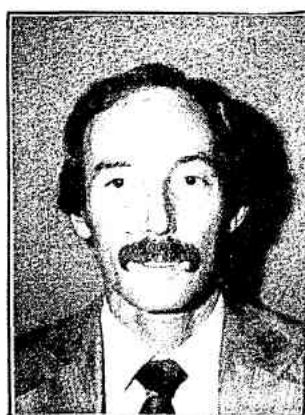
I am a second year Arts student. My politics are feminist, left and ecological — and if elected to the Union Board I will pursue these interests. Since I believe all students need access to the Board, I will make myself available for these ends. One specific issue I wish to investigate is wastage of food from the University Refectory and what other alternatives can be used in this situation.



Bob DOWNING

— B.A. Graduate, 1978; Co-ordinator, Creative Arts Group 1973; Member, Cultural Affairs Committee 1973; Treasurer, Students' Association 1977; Undergraduate Rep., A.N.U. Council, 1978; Foundation Member, Buttery Australiana Society; Activities Officer, A.N.U. Union 1977 - 1979.

I have been involved with University life for over seven years as both a student and an employee of the Union. I believe that my experience as both a student and as the Activities Officer for the Union will enable me to understand the problems of both the Union and its members.



Leslie F. MILLER

— Member of the Union Board (and Executive Committee) during the 'good years' from 1974 to 1976 when the Union made a profit and Chairman of the Board in 1976;  
— Now at A.N.U. doing an Arts degree;  
— Academic and professional qualifications — Commerce degree (Qld) Law degree (A.N.U.) Chartered accountant (with 12 years experience in public accounting offices).



Ian Clive ROUT

Part-time B.Sc (3rd year Honours Applied Mathematics); Bruce Hall Work Scheme Co-ordinator. At various times have been undergraduate representative on Science Faculty (and Standing Committee), Board of S.G.S. and University Council, A.N.U. Science Society Secretary and President, Chess Club Secretary, SPAM Secretary, A.N.U.S.A. Clubs and Societies Committee Chairperson.



Jonquil RITTER

Final year Arts/Law student. Currently a general representative on the Law Faculty Education Committee. It would appear that in the recent past there has been a tendency on the part of the Board to treat the Union as a commercial enterprise with the object of management to be profitable or even worse a break-even trading situation. Given these apparent developments wider considerations of the role of the Union in the community life of the University seem to have completely disappeared from the policy considerations of the management. If elected I would hope to correct these unfortunate developments and restore at least a partial welfare function to the Union's activities.



Garry KLEIN

I am a first year Arts student. I believe that student participation in student affairs is essential, and to this end I have successfully nominated for student rep. Sociology Departmental Committee. I also feel that by participating in first year I can grow with the Board rather than become proficient just as I finish my studies —



# A REPLY TO PHIL ELIASON . . . . .

(LEFT, RIGHT, LEFT, RIGHT, remember?)

I want to illuminate the more striking inanities of Philip's article in the last *Woroni*, on apparent inconsistencies in current sloganism. What I say won't constitute a rebuttal on behalf of the entire Left, wherever that is, I'm just the lucky individual assigned *Woroni* space to publicly lambast the muddled slop masquerading as Phil Eliason's mind.

His first problem is the notion of a right as something essential to survival. "A basic feature of rights is that they tend to guard and ensure the survival and life of the beneficiary or claimant of the right in question". This is simplistically materialist. Quality of life is something inevitably considered once basic survival is relatively certain: demands for human dignity, self-determination, freedoms generally, are inevitable incidents of a society as affluent as ours. It seems to me a right is something the citizen is entitled to (just as a duty is something the society or state is entitled to from the citizen) by virtue only of their humanity. A rights claim is then a statement of some desirable condition, made to express social intent or to extract concessions from some powerful group, administrative structure or state. Particular claims are made as they seem useful, that is, either desperately necessary or potentially attainable. In forcing recognition of a right, quality of life is improved and the state is transformed towards a better state: inasmuch as there will be new contradictions, and new priorities of need, there be new rights claims. Even Mr Eliason said, "Rights as shown by the right to work, right to privacy, right not to be sexually discriminated

against are transitory political claims made by those with something to lose or more suspiciously something to gain". This is "quite a good statement, despite the connotations: I suppose there is something suspicious in blacks pursuing land rights, rather than Amax upholding alternative concepts of property and social utility (like Murdoch defending freedom of speech). Really, I think it makes sense for the oppressed to stand up for their rights, when they are the ones to gain by being treated like human beings.

But back from the sublime to the ridiculous, namely, Phil's incomprehension of divergence between mid-term and long-term goals, and general inability to separate present and despicable situations from future and desired ones. For example he sees a contradiction in espousing a right to work while simultaneously believing "labour is alienating socially destructive, exploitative and improperly rewarded". What is left out of this belief is the qualification, "under the present capitalist mode of production". To set the record straight: the right to work is something believed in because it is thought it should be recognised, in particular by the current state, both because its acknowledgement would be part of a transformation towards a needs-not-profit system, and because its operation would aid a materially and spiritually deprived section of our society. This does not mean approval of current systems, of wage labour and non-wage labour improperly rewarded because of inequities in the current mode of production, of soul-destroying repetitive work which produces social desolation through

alienation, because of the inequities in current modes of decision-making. All we mean is that work is better than the dole, materially and spiritually. To put it simply, I want work for all those who desire it, I want the work available to be fulfilling, I want all work to be useful and satisfying and properly rewarded. I do not expect the current state could provide this: essential in the drive for recognition of a rights claim is that it not be already recognised: so, then, in seeking a right to work I seek the transformations which will lead to full self-directed employment, under a very different system of ownership, control and use of property, physical and intangible. All the claim of the right to work means is that we will not tolerate a million unemployed unproductive boring and poverty-stricken lives: we want full employment under workers' control: these are rights to quality of life.

Next example: if we say "universities exist to turn out unaware and uncritical people as well as functionaries of the ruling class" then how can we want education for all? "Education (at a university level) as a right necessarily claimed by all people contradicts the Left's own image of the capitalist role of universities in our present mode of production perpetuating class inequalities, differences and so on." The problem here is defining things purely by present qualities without any imagination. Yes, at present universities are not wonderful but nor are they irredeemable. One road towards good education involves education of all sorts being available to all people. This, it is felt, would be a necessary and valuable incident of our society. Our opinion is that while a centralised

state is bad, since we have got one through no choice of our own, it might as well fund education, health, etc. rather than silly things like defence. So, we don't want everyone to get pseudo-education, or covert indoctrination like the garbage on the television, we want to simultaneously transform the state and the society it works with and let the people think. At one point Phil says, "Rights are fundamental, they should not be qualified". This is ridiculous, our rights claims are everywhere to be qualified by our other ideas, our general revolutionary context. A good example of a qualified claim, for different levels of strategy, is the motion passed at the S.A. meeting on 12th March: "Whilst recognising that no assessment scheme can give a meaningful quantification of the educative process and that all assessment schemes should be abolished, the Association encourages its members to exercise their rights to be consulted on assessment. To this end it endorses the recent assessment campaign launched by members of the Association." This has the same flexibility according to perspectives. What Eliason does, (suffering from that lack of imagination normally the prerogative of the idiot Right) is assume when we say "education" we must mean tertiary education, in physical universities with full-time staff, under a ruling culture like the current one. This is obviously silly. In fact the whole article is pretty ridiculous. I could spend all day trying to clarify its confused language, its inaccurate ascriptions, its category mistakes. The whole thing is obviously stuffed full of shit like a huge cockroach, and it's no more fun to dissect. I've had enough.

Alex Anderson.

Between "North" and "South"  
Australia and the Third World.

All Sessions in Coombs Lecture  
Theatre, A.N.U.

**Friday 2 May 1980**

Opening Address:  
9.45 am The Hon. Andrew Peacock  
Minister for Foreign Affairs

Forum:

*'North' versus 'South': On Australia's Role Between  
the First, Second and Third Worlds*  
Senator J. P. Sim, Mr Des Moore (Treasury),  
Professor Stuart Harris (ANU), Mr N. D. McInnes  
(ONA), Mr David Scott (Brotherhood of St Laurence)

Sessions

- 2pm 1. *Politics in a Constitutional Framework*  
Professor K. J. Ratnam (Universiti Sains Malaysia),  
Professor J. A. C. Mackie (ANU), Professor D. A.  
Low (ANU)
2. *The 'South' and Social Change: The  
Revolutionary Thrust of Radical Tradition*  
Professor Ali Mazrui (Michigan), Dr Herb Feith  
(Monash), Dr Mohammed Ayoob (ANU)

**Saturday 3 May 1980**

- 9am 3. *North-South Strategies in the United Nations  
System*  
Professor Bruce Miller (ANU), Professor Preston  
King (NSW), Dr Peter Polomka (ONA)
4. *Market Economics, Marx and Mohammed:  
Alternative Third World Strategies of  
Development*  
Professor Dharma Kumar (Delhi), Professor  
Ephraim Kleiman (Hebrew Univ. of Jerusalem &  
ANU)
- 2pm 5. *Australia's Place in the Search for a New  
International Economic Order*  
Dr Ross Garnaut (ANU), Dr Debesh Bhattacharya  
(Sydney), Dr Clive Edwards (ONA)
6. *Australia Between 'North' and 'South': An  
Appraisal*  
Professor D. A. Low (ANU), Professor Owen,  
Harries (NSW)

For further information and enrolment forms, please  
contact Mrs Colleen Crane, CCE, Australian National  
University, Box 4, PO, Canberra, ACT 2600.  
Telephone (062) 49 4580 or 49 2892

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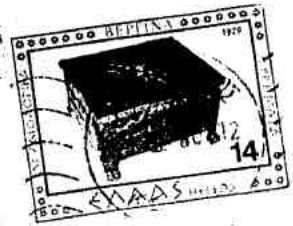
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# The Duck's Blood Patent and how it can help the mind



Whitens hair  
with a machete

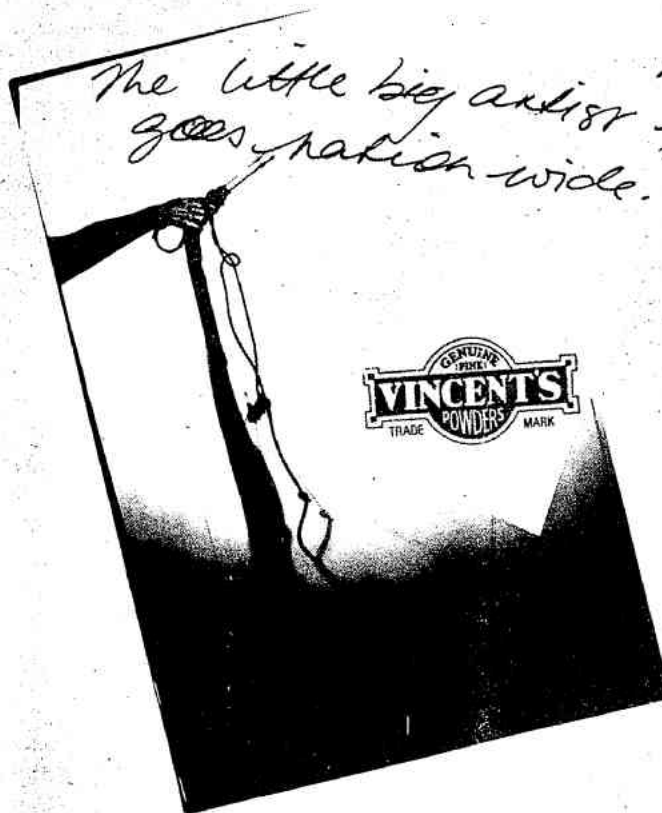
The little  
Artist becomes  
moral - + finds a  
niche



I how she can  
smoke



Slobbering on the banks  
of the Seine  
La La  
Tripping to the tune  
of the Trop  
La La



The little big artist  
goes nation wide.



Portrait of  
Artist  
you as a  
ponc



Heartfelt congratulations  
or best wishes upon  
the success of  
your  
exhibition.  
Please do  
come for tea.



Black tie



Mum  
+ what  
do you  
do?

I - am a  
reflection of the  
Universe\*



The  
Artist loses her identity



Refusers,  
the little  
Artist also cover  
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both.



The Artist becomes a profound  
PUNK



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# PANCONTINENTAL URANIUM MINE : CREDIBILITY ERODING !

The Federal government it seems does not learn from experience. In 1978 it granted approval for the mining of Nabarlek without having properly considered calculations and conclusions from any bodies independent of the mining company. It seems likely that the government will soon allow Pancontinental to start mining Jabiluka, on the basis of a badly presented Environmental Impact Statement (E.I.S.). After preparations had begun at Nabarlek, the Dept of Science and the Environment received calculations from the Australian Atomic Energy Commission and the Australian Radiation Laboratory, suggesting that Queensland Mines had underestimated the level of radiation at the mine face by a factor of five to ten times, because they had based all their calculations on the assumption that the richness of the ore was 1%. The average grade of the ore, probably the richest in the world, was in fact 1.84%. This is almost double the figure used in the document that was presented to the government requesting permission to mine. At best, such consistent inaccuracies can be put down to gross incompetence, at worst it exposes deliberate deceit on the part of Queensland Mines.

The vigour and balance of the flora and fauna, the health of the Aborigines that live in the area, and the health of the miners, all depend heavily on the concern and thoroughness of the mining management. The presentation of the E.I.S., prior to permission to mine and export, is the best opportunity for the government to assess the sincerity of the mining company and to insist on improvements in design and procedures. As the representative of public interest, the government should not regard perusal of E.I.S. as a rubber stamp exercise.

In drawing up the Environmental Protection Act, the Labor government involved the public in the assessment procedures. Before permission to export is granted the mining company must submit an E.I.S. The first draft proposal described the intended operations, the description of the area and likely impact, is presented to the Dept of Science and the Environment. This proposal must be made available to the public, and by law, the company must advertise the availability of the document, and keep the price within reasonable reach. The public is then able to present submissions which criticise and comment on the proposal. The Act requires the mining company to take these comments into account when drawing up their final proposals. The public does not have a second opportunity to comment on the final submission. Nor is the government obliged to look at any of the public comments, these being directed to the mining companies. A strong criticism of the present final Pancontinental E.I.S. is that it undermines this process of public involvement. As there is no independent body which assesses the criticisms offered by the public, the company has considerable room to easily dismiss the public objections. This in fact happened

in the Pancontinental E.I.S., the frequent sole response by Pancontinental being "this comment is not accepted". A variation of this standard response was used by Pancontinental to refute a criticism made by the Northern Land Council that traditional owners had not been consulted. Such a dismissal turns public participation into a farce.

The final Pancontinental proposal is so different from the draft proposal, that the comments made by the public in criticising the draft become irrelevant. It is feared therefore, that the behaviour of Pancontinental could establish the precedent of companies presenting a draft proposal, bearing little resemblance to the intended operations, which are then presented in the final E.I.S., after public submissions have been dispensed with. In this way, the public is unable to exert any influence on the way mining is actually conducted.

**The type of mine has been radically altered. In the initial proposal the mining was open-cut. In the final proposal it is to be an underground mine. As comments in the draft referring to underground mining comprised about one percent of the report, the public submissions rarely considered the implication of underground mining. Fortunately underground mining can be expected to be less damaging to the environment than open cut, however this radical change in plans does amount to a completely new set of procedures and consequences, and as such should be subject to public scrutiny.**

The route of the main access road has been changed, yet Pancontinental fail to specifically mention this fact. In the draft E.I.S. Pancontinental explained that they had walked the length of the proposed road with traditional owners of the area, to ensure that no sacred sites would be endangered. In the final proposal however, there is no mention of consultation with Aborigines about the revised route. In view of the confrontation between the Oenpelli people and Queensland Mines last year over the access road to Nabarlek this omission could be seen as playing with fire.

The site of the tailings dam has been changed. At full operation, the plant will be expected to generate 5,000 tonnes of tailings per day. The radioactive ore, after it has been crushed and milled produces twice the volume of a fine grey sand, known as the tailings. Half of this volume will eventually be mixed with cement and packed back into the mine. During mine operations, the tailings are contained within enormous walls, which in this case will have a perimeter of five kms, being 1½ km across at the widest point. This area has to be continually covered with a layer of water to minimize the escape of radon gas, the problematical radioactive gas which is so hazardous to miners. When deep in the ground embedded in rock, radon gas which is given off cannot escape. By contrast, the fine sand of the tailings, when spread across the surface of the earth, easily facilitates the escape of the gas. This continues to be a problem after

mining has ceased and everyone has left the area. Pancontinental intends to cover the mountain of tailings with a layer of clay and then a layer of soil, placing trees and grass on top of this. However the monsoonal climate, and heavy rainfall, make erosion of this thin protective skin a distinct possibility. The relocation of the tailings dam as cited in the final E.I.S. could well increase contamination in the nearby Magela Creek system. The south west corner of the dam overlays what the report elsewhere describes as a "major drainage line" and is within 600 m of a permanent billabong. To establish this one must however superimpose two maps from different volumes of the report, and as such constitutes a case of separating importantly linked facts and burying them in disparate sections of a large three volume report, presumably in the hope of it escaping observation.

Despite the clay lining of the tailings dam, water seepage still occurs. The report quotes maximum figures of 290 tonnes of water a day seeping into the underground water table, carrying with it a high concentration of heavy metals. The close proximity of the dam to the major drainage line and the billabong, increases the likelihood of this contaminated water mixing with surface water. Pancontinental rests a lot of its case on the assertion that the monsoonal wet regularly flushes the Magela Creek system clean. Yet Dr Alex Williams of the A.A.E.C. recently reports that for most of the year this expanse of water is cut off from the East Alligator River and so is in fact a large freshwater lagoon. As the evaporation of the dry persists, heavy metal contamination would become more concentrated, so swiftly being absorbed into the food chain.

Other limitations of design occur in the E.I.S. One major fresh air duct supplying the underground treatment area of the mine, travels through a tunnel 1½ km in length, with the air flowing freely over a conveyor belt carrying radioactive ore to the surface. Volumes and velocity of the air flow through the ventilation system in the mine is not documented. Given the danger of radon in causing lung cancer, the efficiency of the ventilation system is crucial.

Water is needed for all stages of the operation - for milling, for transporting the ore and for the tailings dam. Yet too much water, seeping down fault lines and fissures caused by blasting, into the mine can create problems. If water in the mine greatly exceeds the figures given in the E.I.S., management will be forced to build enormous evaporation ponds, destroying more land area, and greatly accelerating the heavy metal contamination of the area as the water seeps out the bottom of roughly constructed evaporation ponds. Because radioactive tailings are not involved, evaporation ponds would be constructed with less care than tailings dams, and yet water seepage with heavy metal contamination would still occur.

The size of the Pancontinental



operation is twice that of Ranger. The three pits at Ranger contain 100,000 tonnes of yellowcake, whereas the two main pits at Jabiluka will yield 207,000 tonnes. Over the life of the mine 64 million tonnes of rock and ore will be removed. The mine and mill will use 10,000 tonnes of water per day. The accompanying sulphuric acid plant will produce 450 tonnes of acid, giving off 400 kgs of sulphur dioxide per day into the surrounding countryside. The large scale of the operation, the seepage of water from the tailings dam, the release of sulphur dioxide and of radon gas into the atmosphere and heavy metal contamination will affect the area. What then is the boundary of acceptable environmental damage tolerated by E.I.S. assessment?

At the moment the final Pancontinental E.I.S. is before the Minister. Senator Webster has stated that the E.I.S. is inadequate, having asked Pancontinental to supply further information. Yet, Anthony, the final arbitrator in the go-ahead has stated that mining at Jabiluka will commence next dry. This hastiness demonstrates the scant concern the deputy Prime Minister has towards the findings of the Department. Legally there is provision for public criticism, but in practice does it exert any influence? Is the present application of assessment procedures forging great progressive steps in protecting our limping environment; or is it an elaborate exercise in window dressing, enveloping us with a false sense of security that all possible steps are being taken to make uranium mining safe and harmless?

Nadine Hood.





# The Uranium Advisory Council

## Will the Government take its advice?

On 5 March 1980, the Minister for Trade and Resources, Mr Anthony, outlined in Parliament a recommendation by the Uranium Advisory Council (UAC) that the Government go ahead with a feasibility study and possible participation in a uranium enrichment industry.

He said the Council's report was submitted to him last October, but he had deferred bringing it to Parliament because of "some confidential references" in it. It is worth noting that almost three weeks before this, a delegation of French nuclear experts had arrived in Australia, at the request of the Australian government, for talks on the possibility of a jointly-run enrichment plant.

The recommendations of the newly-formed Uranium Advisory Council have not always, however, been so pleasing to the Government. The recent announcement by the Government that it has accepted the Peko-Wallsend offer for its share of the Ranger uranium project came as a sharp blow for the U.A.C. In August last year the Council advised the Government not to sell its share in the project.

The Uranium Advisory Council has understandably adopted a low profile since its first meeting in January, 1979. It is the Council's job to advise the Minister for Trade and Resources, Mr Anthony on a wide range of matters relating to the controversial issue of uranium mining and export.

The UAC was formed in response to a recommendation by the Ranger Uranium Inquiry, although its powers fall significantly short of those envisaged by Mr Justice Fox. It does not, for example, have the power to insist upon production to it of relevant materials.

The degree of consultation between the Government and the UAC also appears to be somewhat less than that contemplated by Mr Justice Fox. In his report, the judge recommended that the Council be able to advise upon the adequacy of safeguards and their application to countries to which it is intended to supply uranium. Council Secretary Mr John White emphasises that a nuclear safeguards agreement must first be negotiated between Australia and the purchas-

ing country before any contract can be made. However it is believed that the Council has not been consulted prior to any safeguards agreement as to whether that particular country is one that can be expected to honour the agreement. Nor is it expected that such consultation will take place in the future.

The 12 Council members, who usually meet once a month, include representatives from environmental, religious and aboriginal groups, the scientific community, the trade union movement, and the mining companies.

Dr Susan Bambrick, a leading economist, lecturer at the A.N.U., and member of the Council, said recently, "In establishing the Council, the Government put in a great deal of effort to ensure that it had a body capable of discussing the issue very widely and giving advice which was worth considering. It is very much a working committee."

The amount of material which has to be sifted through by Council members is enormous, and another two research assistants are soon to be taken on. Council members tend to devote as much time as possible to their own field of expertise, so that, as Dr Bambrick says, "between us, we cover every aspect."

Dr Bambrick is non-committal about her own attitude towards uranium mining: "From the economic side there is benefit in mining uranium, but this is not the only question that has to be answered", she said.

Although there have been inevitable suggestions that the Council was very selectively chosen by the Government, there is no doubt that its members are eminently qualified for the positions. As presently constituted the Council is a conservative body. The question is not whether uranium will be mined and exported, but rather, under what conditions the mining and export will proceed.

It is known that many members of the Council were dissatisfied by the absence from meetings of the aboriginal representative, Mr Galerrwuy Yunupingu. The Council had been concerned by its limited contact with the aboriginal com-

munity during an earlier visit to Nabarlek. It later approached Mr Anthony, the Minister responsible for the Council, and asked that an alternate member be appointed. Mr Anthony agreed, and Mr Wes Lanhupuy, manager of the Northern Land Council, now attends meetings with an advisor.

The Chairman of the UAC is Sir Laurence McIntyre, the director of the Australian Institute of International Affairs, and a former Australian ambassador to the United Nations. In the Council's first report, which was tabled in Parliament, Sir Laurence expressed concern that the Council had not been kept fully informed by Ministers and Departments. When the Council visited the Northern Territory in May, a Government report concerning radiation levels at Nabarlek had not been referred to it. Changes in Government policies relating to foreign investment in uranium projects, reported by the Treasurer in June when he announced the approval granted to the Yeelirrie project, was another example.

Last March, the then Minister for Science and the Environment, Senator Webster, was questioned in the Senate about the Council, and clearly had no idea what it was. The Council, he said, "whichever one it is, is certainly not within my portfolio."

Since the tabling of the Council's recommendations, the flow of information to Ministers has improved markedly, and Mr Anthony is reported to have made personal visits to its meetings.

However in September Mr Anthony only tabled a letter from the Council in which it expressed the view that the Government should retain a substantial share in Ranger and that the Government should not at present contemplate selling any of its own share. Nevertheless the Government had already announced, some two weeks earlier, that it was examining the possibility of selling its share.



Labor spokesman on minerals and energy Mr Paul Keating immediately charged that "the Government has ignored the advice of that body and in fact made decisions without reference to it".

Mr Anthony said that the views of the UAC would be taken into account, "but as the Council has noted, the decision is ultimately a political decision".

Whilst the Council advised against a sale, a minority of members expressed the view that if in fact the court did decide to sell, "it would be appropriate to allow some overseas buyers to acquire a minority interest".

When the Council's recommendations were tabled, Mr Anthony gave special emphasis to this minority position, and in fact Peko-Wallsend encompasses power utilities in Japan, Britain and West Germany.

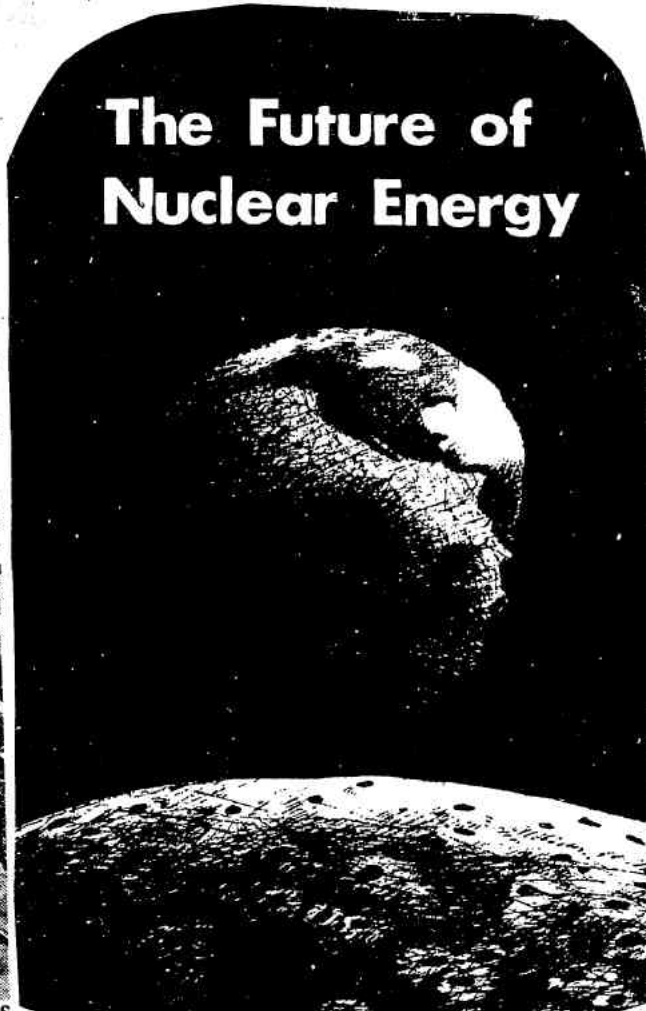
The decision by the Government to sell its share to Peko-Wallsend will create new doubts about the value of the UAC, and give further ammunition to those who have claimed that the Government is ignoring the advice of its own advisory council.

Stephen Rice.



Melbourne, 5 August 1977

Photo: D. Spratt/ANS





# Assessing The Message Of Christianity

Mal Anderson

Most of us have at some time in our lives made some evaluation as to the truthfulness and usefulness of Christianity. If the last look you had at the Bible was in your childhood, perhaps a fresh investigation is worthwhile. If you previously have had difficulty concerning the intellectual credibility of Christianity — either historically or philosophically, then perhaps this and some following articles may guide you to a thoughtful reappraisal.

I say this with concern. There is a certain amount of illusion present in the university situation that would contend that Christian faith is unreasonable, superstitious or anti-intellectual. This image is reinforced by particular organisations and academics with one-sided appeals to Galileo, Spanish inquisitions and Monty Python, and over-hasty recourse to Charles Darwin. The result is that the Christian believer is portrayed as a deluded simpleton, sincerely brainwashed, either from childhood, or in leaping into psychological salvation to escape personal insecurities.

To the university Christian who thinks deeply about his or her faith, such an image is offensive and unfair. It is also frustrating in the tutorial situation when the Christian viewpoint is suppressed, misrepresented or simply dismissed by an all-knowing academic. (Ref. 1).

We begin then with the Bible. It is considered on its historical and literary merits and limitations. Christians do not believe the Bible to be true simply because some Church pronounces it to be sacred. With an open mind (and here it must be stressed that many who begin never *wanted* to become Christian) they make a careful examination of its content and claims, and become persuaded that there is reasonable warrant to accept what the book claims for itself: revelation from God.

This is then tested and found convincing when one accepts the Scriptural worldview and its presuppositions, and actually responds positively to what this knowledge necessitates. It is only *after* an individual had committed himself or herself in an act of faith, that one can *know* with assurance that the Bible is truthful and that one can experience the Infinite-Personal God that it describes. It was Anselm in the Eleventh Century who proverbialised the axiom that "I believe therefore I know" and not "I know therefore I believe". There are intrinsic reasons why this is so. The Scriptural hypothesis is that knowledge of God is clear and plain, and that ordinarily, humans are capable of reasoning it out. The problem however concerns a self-inflicted limitation on reasoning capacities due to a serious moral disjunction of the human spirit described in the early chapters of Genesis (Romans 1:18-32).

Jesus himself said that even if someone were to come back from the dead and tell the truth about God that still, people would not believe (Luke 16:30, 31).

Some may object that this is tautologous: that you can never know if Christianity is true unless you are a Christian. This objection however is directed only to the way God wishes to run His Universe and how He desires to reveal truth to an individual. The objection does not detract from the credibility of the argument *per se*.

Before we can go on, two important difficulties present themselves. The first is *trustworthiness* or authenticity of the scriptures. After all, are there not hundreds of verses with variant readings and translations, and great slabs of Jeremiah missing in some ancient texts? This may be true. But in no case are these variations serious enough to detract or to modify the basic message. The sixty-six documents that comprise our two testaments portray a common theme in the nature of God's communication and interaction with His people, and the unfolding of His grand plan of salvation. The Gospels for example all exhibit coherence and sense concerning Christ, his ministry and teaching, even though four different writers are presenting their own unique viewpoints. (Ref. 2).

The second is *interpretation*. The significance of doctrinal and interpretational disputes in the Church is often over-stated. Being but congregations of pardoned rebels, it is inevitable that churches and influential individuals lose sight of their goals and the demands of love and precipitate disastrous schisms. To be sure, there are divergent views on some issues traceable to cultural and personality differences; there is however an essential body of teaching which is clearly expounded in the Bible and upon which the Christian Church as a whole agrees. Scripture infers that its message is "propositional" (i.e. able to be understood) and understood in the sense which the early Puritans termed "perspectively" (i.e. in its simplest, most natural way). Some religious cults for example, seize on obscure uncontextualised verses and, promoting them "to unassailable dogmas, use them to manipulate the rest of the Bible to conform to their own weird idealism. We call this "doing violence to the text". If a friend wrote you a letter, you naturally read it starting from the beginning and ending at the final full-stop. It is natural and normal that you do not seize on a momentary tangent in your friend's letter and make that the central axis of its understanding. We read the Bible with common sense, and with an open heart and mind.

This right attitude is crucial. Jesus saw that some people would not be able to take His teaching, and

so He challenged: "Let he who has ears to hear, listen". And Isaiah laments that

"You may listen and listen, but you will not understand, You may look and look again, but you will never know".

The reason for this is not that it is too hard to intelligently figure out, but that it is too hard for a human being to admit that responsibility to God and that rebellious aspect of life which must one day come under fearful examination by the God of love. Jesus saw it in terms of spiritual camouflage:

"Here is the test: the light has come into the world, but men preferred darkness to light because their deeds were evil. Bad men all hate the light and avoid it, for fear their practices should be shown up." (John 3:19,20)

The worldview that the Bible portrays is of humankind with a disjunction of its relationships at every level — within individuals (psychological), between individuals, with nature and with God — an utter broken-ness, bound by futile substitutes, but of which no ideological concoction can ever restore. The import of the first few chapters of Genesis is that a perfect God once had friendship with obedient and contented humans in a beautiful creation. This was spoiled by a foolish action on the part of the first people, who in pitting themselves against the express commands of the far wiser Creator God, unleashed a disruption upon the perfect world such that they could not have imagined.

Space does not permit us to examine the supposed evolutionary objections to the existence of Adam; if the relevant literature ever filtered through to the teaching halls of this learning establishment (a miracle of grace if it did), it would be clearer that the discussion in this area has hardly begun. (Ref. 3).

It should be stated that when



Christians are talking about their faith and its biblical foundations, that the significance of the Genesis record is never to be construed as some embarrassing persistent little Jewish myth that we cling to like a sinking ship. We have here an *explanation* that, more than any other, gives us far more realistic and testable hypothesis to the nature of the cosmos. It satisfies us that what we know about our world and universe — both their origins and the nature of their operation — is *more coherent*, when explained within the delineations of the Biblical revelation (Ref.4).

The next step is to consider the personal entry of God (the Son) into human history: Jesus of Nazareth. This will necessitate the careful reading of a Gospel: the two nearest our cultural milieu are John ("these things are written that you may believe..." (Jn 20:31), and the historian Luke ("It seemed good to me, having followed all things closely for some time past, to write an orderly account... that you may know the truth concerning the things of which you have been informed" Lk 1:3,4). Thus I would invite you to grapple deeply with the message of Christianity and to ponder the joy of salvation and fellowship with the Living God. The fact that many have read, and, not understanding, have rejected the Biblical faith, is not indicative of there being nothing there, it is indicative of only that they have not understood.

Each Friday at 9.00 p.m. EU Christians will be holding a regular Coffee Shop in the Board Room in the Union (upstairs). The coffee and the cinnamon toast is free, the atmosphere will be relaxed and from time to time there will be some light entertainment. Everyone and anyone is welcome to come and either engage in subdued and varied discussion or to drink coffee in peace. The next coffee shop will be Friday May 23rd.

- Reading references:
1. John Stott, *Your Mind Matters*
  2. F.F. Bruce, *The New Testament Documents: Are they Reliable?* 1964. Josh McDowell, *Evidence that Demands a Verdict*, 1972.
  3. Claus Westermann, *Creation*, 1971. All articles in *Journal of the American Scientific Affiliation*, June 1977.
  4. Os Guinness, *The Dust of Death*, 1973. Francis Schaeffer, *The God Who is There*, 1968.



# THE NEW LAWYER?!

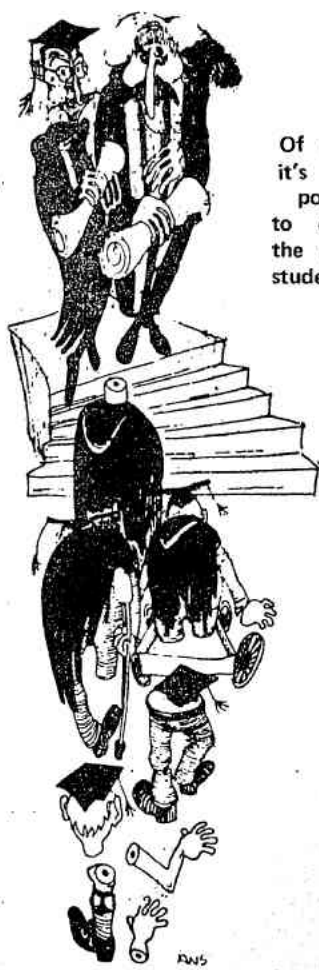
One of the major issues currently being debated amongst lawyers (and other interested persons) is: **WHAT IS THE ROLE OF THE 'NEW LAWYER'?**

What is his/her role vis-a-viz the community? the legal profession? the client? the law student? Should his/her role be extended beyond the traditional case work, one-to-one client approach that has previously been adopted? Should he/she be more concerned with the many legal inequalities which exist in our society notwithstanding the persistence of the myth that 'all are equal under the Law'? Instead of merely being the instrument by which the existing imbalance of legal power — usually based on economic inequality — is and can be perpetuated, should he/she be endeavouring to rectify these inequalities?

Argumentatively, it is lawyers, who, by their very training, are in a much better position to change these injustices. From a purely ethical (and Marxist) point of view, offering free legal advice or "band-aid" legal services is not the answer! Such schemes only help to perpetuate the status-quo and thus, do not really solve the problem. The community, and more importantly, the lawyer should and must be made aware of the underlying ethos which perpetuates such a biased system. Once this is understood those 'minority' or 'oppressed' groups are easily identified and the lawyer with community support (or rather, through 'political action') can bring these contradictions to a head and hopefully, extinguish them! (As it turns out, these groups often turn out to include YOU and I.)

However, this can only be achieved through a much better 'educated' lawyer and community, viz. not only must the community be made aware of the basis of their existing inequalities but so must the law student. The law student must not only be educated as to what the 'law is' per se, but also 'why' it is what it is. That is, the social institutions and private interests it serves to protect; the underlying 'ideology' on which our laws rest and have been established, and moreover, the ideological strata (which includes the legal profession) which maintains and perpetuates its 'facial' existence. By allowing the law student to see 'how and why' the 'law is', or rather, the reality that the LAW just 'IS' for no reason at all, and the reasons why the law operates in the ways it does its mythical 'objectivity' is challenged, and its 'subjective' and class based nature is revealed. Thus, it is no longer seen as an objective norm that stands isolated from man's social relations, it has no secular or divine 'justification' or autonomy that cannot be challenged and changed through 'political action'. It is no longer the vanguard of society which has somehow been borne on us by some majestic or egalitarian power. After all, the myth of natural law has had its hey-day!!

In this way, the law student and lawyer can see the true partisan character and role of the law. It is no longer a 'just' set of rules or norms that have hitherto existed because of their supposed egalitarian nature which determine our rights as human beings, but rather, we as active political beings can change its inequalitarian character. By seeing the law as an 'instrument' of those whose interests it serves to protect its credibility and justification is destroyed. One — especially a law student — just has to stop and ponder as to why the law changes from epoch to epoch.



Of course it's no longer possible to educate the whole student....."

For example, the last 100 years has seen a marked change in the interests protected by the corresponding Commercial Law. Thus, the first Goods and Mercantile Acts were implemented at a time when it was essential to the existing economic conditions that bourgeois commercial transactions be performed and upheld relatively unhindered by legal obligations to the average buyer so that the passing of property or 'title' be allowed as much freedom of movement as possible. However, the philosophy is no longer 'caveat emptor' ('let the buyer beware') but rather, to protect the consumer against continuance of such abuse of unequal bargaining power. That is, in modern capitalism with the predominance of consumer production and commodity exchange being the cry of the day, the law must protect such interests which are essential to the maintenance of the predominant economic conditions. Or, to put it another way, the law is seen to be a 'neutral force' which helps to balance the unequal scales of bargaining power but only does so at a time when such 'balancing' is essential for maintenance of the existing economic relations and thus, the capitalist state. So the law performs two major roles: protecting the interests of the class or group who has gained economic importance in each epoch; as a legitimizing balance between conflicting economic interests. Both functions, however, must, by necessity, maintain the existing economic conditions which are by definition unequal.

**This is just one of the areas of the law which can be analysed in this way. The point is, however, that the law is not a stagnant, objective institution — or, rather, shouldn't be seen as such — and as long as this myth is maintained the better for the oppressors!! That is, as long as the law is seen and justified as having its own internal dynamics and autonomy — not just from man**

as a social being but from the existing State apparatus — its supposed 'legitimate' and 'egalitarian' character can be maintained.

The A.N.U. Law School is renowned for its conservative approach not only to the teaching of the law, but more significantly to the role and function of the law within our society. While assessment ideology and structure does not allow for much creativity or imaginative research into specific areas of the law neither does its 'straight lecturing' and 'regurgitating of cases' method question the fundamental principles which dictate our laws. In this way, the student is slowly (and usually, quite successfully) indoctrinated into believing that all he/she should or needs to know/do is what is taught in those holy walls, viz. what the law is on certain areas that each particular lecturer happens to think you should know or knows him/herself. Thus, typically, attitudes such as "Oh, no I won't do that because I don't have to/need to know it to get through . . . are prevalent. Unfortunately, this indoctrination continues to the point where quite ironically the student has no time to 'get involved' and what's more, usually realizes that mere regurgitation produces just as good as (usually better) results than the student who is in the continual dilemma of trying to accept and adapt to a system which he/she sees as completely unjustifiable. If one assumes that human nature (being what it is?) requires some type of reward to justify such extra-curricula activity and thought, the irony is increased: since such thought and activity should not be seen as such, but rather, as an essential part of our legal education. Thus, to get students — potential lawyers — motivated one must offer results that are seen to be rewarding. Of course, the circular argument gains momentum: How can this be achieved in a Faculty which considers such questioning and creativity as taboo and threatening? And so one is back to the proverbial drawing board!

How can this vicious circle be broken? The implementation of 'radical' assessment, viz. self-assessment etc. is far too extreme (as the U.N.S.W. experience has proved). Rather, the student — and staff — must be slowly 'indoctrinated' into recognizing the potential and necessity of such an approach. That is, activities and assessment structures which may at first seem to be still quite conservative must be implemented and which will provide 'rewarding' results, viz. in that the Faculty does recognize and credit such activities. Thus, as a starting point students should be made aware of the fundamental bases of our laws; the ethos which maintains and perpetuates them; the ways in which they are partisan and not objective in character; the interests which they serve to protect; why laws change; for whose benefit were they changed; the non-autonomous nature of our legal norms; what comes first — morality or law? are they any different? the ways in which laws detract from human rights as well as enhance them (e.g. Mental Health Acts); who defines what is criminal behaviour; which social groups are most affected by such 'labelling' of human behaviour?; how does this society justify these supposed 'moral guidelines' — or can they? how many people even think about it?; who do we obey — or think we have to obey

the law?; can we exist without the law or would we be savages without it?; does the law determine the way we think and interact or vice versa? . . . . These are just some of the issues which could be included in our courses. Not only would students finally be given the opportunity of exercising their own powers of thought but moreover, it would be giving a much truer analysis (and what's more, many times more interesting and less stifling subject matter of what 'THE LAW' is really all about.

One of the arguments often put forward against such an approach is that such a workload is excessive — this being one of the issues which concerns an already 'over worked' law student. However, I pose the question, 'which option is better?': An excessive workload which is boring, stifling and alienating or an excessive workload which is interesting, thought provoking, 'rewarding', realistic albeit 'threatening'. I think the choice is obvious!

The incredibility of the existing approach is further accentuated by the often stated truism by lawyers that the actual content of subject matter taught at law schools is often of little use in the 'real world' of legal problems and conflicts. Aren't the skills which a lawyer needs to possess much more important and relevant than regurgitation of certain cases? After all, is it not that once the student is taught these fundamental legal principles and thereby, is given the opportunity to question their validity that he/she is in a much better position to know and understand the 'law' as it exists in each particular field? This has many consequences! the 'law' loses its objective credibility; the law school loses its majestic qualities of righteousness and infinite knowledge which it seems to have possessed previously; the law lecturer is no longer seen as someone who knows all or has all the answers to what is 'relevant'; the law student is no longer obsessed with the fact that to be a good 'lawyer' or law student one simply has to be able to recite obiter . . . . In other words, the secular superiority of 'case law' is finally seen through!! There are many more weird and wondrous things which exist in the 'real world' that we're just not being made aware of and are not given the opportunity of challenging.

Thus, in order for any type of 'real' legal reform to occur 'radical' thinking must begin at the academic — or ideological — level whereby students are taught to identify and question the underlying bases of our legal 'norms'. Once these have been understood — of course, the law student can always reject such an analysis, but, please at least let the option be there for those willing to take it — the lawyer is then 'ideologically' equipped to change a system which has been illuminated to him/her. The 'autonomy' or 'objectivity' of the law is thereby seen in its true form and the option of humane reform and change are no longer ideals but necessary realities!! This has always been the case, but as long as this above type of indoctrination continues then rectification of social inequalities are seen to be in terms of the former instead of the latter!!

Caterina Salsone.



# ERITREA

TWO DECADES OF STRUGGLE FOR FREEDOM

— The longest independence movement in the world.

Article by: Tahadessa (Tad) Kahsai,  
Member of the Eritrean Relief  
Committee and an Eritrean student  
at A.N.U.

This article is a continuation of previous  
article on Eritrea.

— Tad and Howard Conkey have just  
returned from a trip to Eritrea travel-  
ing with the E.P.L.F. Currently both  
Tad and Howard are working with  
the Eritrean Relief Committee here  
in Australia. E.R.C. is a humanitarian  
organization set up to provide some  
assistance to the thousands displaced  
Eritreans who are victims of Ethiopian  
fascist regime and their supporters  
the U.S.A., U.S.S.R., and their allies.

If people are interested to know  
more about Eritrea and the Eritrea  
Relief Committee, you can get in  
touch with Tad in Toad Hall, Room  
C01.

In the last article I mainly concentrat-  
ed on the geographic location of Eritrea  
as well as its history up until 1962  
when Eritrea was forcibly annexed as  
another Ethiopian province by the  
now assassinated Haile Selassie. The  
significance of the illegal abrogation  
of the U.N. federal resolution and the  
annexation of Eritrea is that it was  
the beginning of armed struggle for  
the liberation of Eritrea. Unorganised  
armed struggle started in Eritrea in  
1961 as the result of colonial brutal-  
ity and exploitation.

As the history of the 19-year  
old struggle from the time of its unorg-  
anised start up to the present's highly  
organised liberation movement under  
the leadership of Eritrean People's  
Liberation Front requires an article of  
its own. I will for the time being leave  
it here with the hope of having an oppor-  
tunity to write about it in the  
near future.

In this article, I mainly want to  
write about why Eritrea out of all  
places remains to be a country of  
interest to the two super powers, the  
U.S. and the U.S.S.R.

The first superpower nation to  
arrive on the scene was the United  
States. By 1945, the U.S. with the ap-  
proval of Britain had built a communica-  
tions centre, the Radio Marina, in  
Eritrea's capital city, Asmara, located  
in the low interference areas of highland  
Eritrea. The U.S. had definite plans to  
expand this communication centre into  
one of the largest bases of its world-  
wide network of military bases.

It was under U.S. sponsored resolu-  
tion that Eritrea was federated with  
Ethiopia. The U.S. acquired the "Kag-  
new" base (named after the Ethiopian  
contingent that fought in Korea) as  
part of a deal with Ethiopia under  
which Washington extended support  
at the U.N. to the Ethiopian annexation  
of Eritrea and also provided milit-  
ary aid to Addis Ababa. Note here  
however, that this base is located in  
Eritrea's land and coastal areas and  
far away from Ethiopia's border. So,  
by the 1950's the U.S. had established  
itself firmly as Ethiopia's major external  
supporter and arms supplier and at  
the same time the base it acquired, for  
over two decades, remained an impor-  
tant link in the world wide network of  
U.S. military communications stretch-  
ing from the Philippines through Eritrea  
and Morocco to Arlington, Virginia.

Woroni 22-4-80 page 20



Christmas dinner : captured Russian supplies. Camouflaged  
Toyota in the background.

Strategically, the base was a  
valuable facility for the U.S. which  
used it for satellite communications,  
its space programme, and presumably  
to keep an eye on the Arab and Soviet  
Union involvement in the area. Although  
the base was leased for 25 years in  
1953, in the mid-1970's the U.S. began  
to transform the functions of the 'Kag-  
new' as a result of improved technology,  
to its newly established facility in Deigo  
Garcia.

The second superpower to come  
to the scene was the Soviet Union. In  
the early 1950's at the U.N. General  
Assembly 5th session on the Eritrean  
question the delegation of the Soviet  
Union stated:

"The U.S.S.R. has consistently support-  
ed the proposal that Eritrea should be  
granted independence . . . . the United  
Nations must take a decision which  
will satisfy the longing of the Eritrean  
people for independence . . . . the  
U.S.S.R. delegation objects to the pro-  
posal for the federation of Eritrea with  
another State . . . . adopted without  
the participation of the peoples concern-  
ed, this is without the participat-  
ion of Eritrea . . . ."

Thus the Soviet's position on the Erit-  
rean question was contrary to that of  
the U.S. and Ethiopia in the 1950's.



Butter donated to UNICEF by the EEC, found at an Ethiopian  
camp at the previous front line, with boxes of Russian ammunition.

"seemed" to be looking eastwards. It  
only seems to be 'leftish' but really,  
there couldn't be any worse oppress-  
ive and fascist government on earth  
than that of Ethiopia today.

In fact, there is a popular joke  
about Mengistu, the fascist leader of  
Ethiopia — This is how the joke goes:  
"After a meeting of the Russian, the  
U.S. Ambassador and the Ethiopian  
leader and the three cars were stopped  
by a traffic light on the way home.  
So the driver of the U.S. Ambassador  
asked his boss which way to turn and  
the Ambassador said put your indicat-  
or to the right and turn right. So he  
turned right. Then, the driver of the  
Russian Ambassador asked the same  
question and his boss told him to put  
his indicator to the left and turn left,  
so he did as he was told. Lastly, the  
driver of Mengistu asked his boss which  
way to turn. Mengistu ordered him to  
put his indicator to the left but to turn  
to the right". This is a true description  
of Mengistu's regime.

Although a communique issued  
after the visit of a 'Dergue' delegation  
to Moscow in July 1976 noted 'the  
coincidence or proximity of the Soviet  
Union and Ethiopia on many internat-  
ional issues' the Russians were not  
quite prepared to forsake an old ally  
in Somalia for a new one in Ethiop-  
ia. Instead they were evolving an imag-  
inative strategy for overcoming the  
differences between the two age-old  
enemies by offering themselves to  
be 'peace-makers'. They argued  
that Ethiopia's best hope establishing  
peace with the Somalis would come  
from eliminating the "Imperialist  
factor" in the Horn, leaving Russia  
in a position to act as peace maker  
between the two 'brotherly Marxist  
neighbours'. For this purpose, it was  
necessary that the 'Dergue' should end  
its arms agreement with Washington  
and be supplied from Moscow. How-  
ever, there still exist supplies of arms  
from both countries even now, which  
I will come back to towards the end  
of this article.

The Dergue however, wanted firm  
assurances that "peace" would not be  
bought at the price of surrendering  
either the Ogaden (the South Eastern  
part of the now Ethiopia, predominant-  
ly settled by Somali tribes) or Eritrea.  
The Soviets sought to reassure the  
Dergue by publicly repudiating the Erit-  
rean Liberation Movement's struggle  
for independence of Eritrea (which  
they had long supported).

It was in 1977 that events picked  
up momentum. On that year the U.S.  
reduced (note, only reduced, not can-  
celled) military aid on human rights  
grounds as it became clear internation-  
ally Mengistu's atrocities and mass  
murders of innocent Eritrean and Eth-  
iopian masses under the guise of 'revol-  
ution'. As the result military agreements  
between the two countries could not  
continue as they did before and some  
of the U.S. advisers were expelled from  
Ethiopia. At this stage looking at the  
opportunity, the Soviets moved in full  
scale.

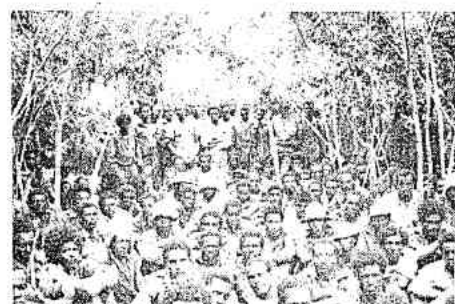
One may question then, why the  
superpower nations are interested in the  
Horn of Africa and Eritrea in particular.  
Similarly, one may wonder why there  
was this dramatic shift of allegiance of  
the Soviet Union from being a strong  
supporter of Somalia and one that  
argued for full independence of Eritrea  
in the 1950's to Ethiopia. It seems



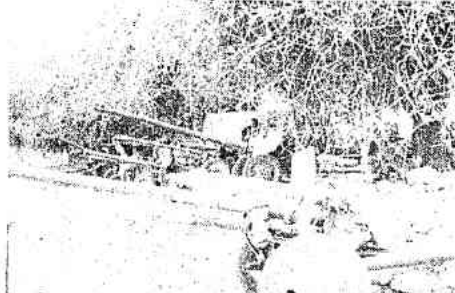
that the superpowers' attitude to the Third World countries is: if you want my aid let me use your base and do what I like. The Somali people made it clear that they would not be Russia's new colony. Somali's president Said Barre said in a Newsweek interview once, "If a country wants to maintain its sovereignty and enjoy freedom to exercise its rights, the Soviet Union can't be taken as a friend." Similarly the Eritrean People's Liberation Front made it clear that they could not bow to any nation that expects something in return by giving them any sort of aid (although at present there is no single nation) by their principle of "Self Reliant Protracted war". On the other hand however, the 'Dergue' offered Russia a base on the Eritrean Red Sea Coast as long as Moscow helps Ethiopia crash the Eritrean struggle for self-determination.

By contrast Eritrea is also important to the Arab nations, because it would mean they would have full control over the whole Red Sea Coast if they manage to make Eritrea their ally. Countries like Saudi Arabia and Egypt for example have, at different times, expressed their views that the Horn of Africa 'crisis' cannot be separated from the broader issues of Middle East peace security.

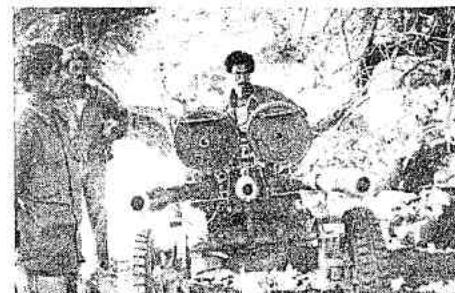
Well, I have tried to present the reasons for superpower involvement in our country as well as Eritrea's importance to countries of the Middle East. Currently, with the full scale involvement of Russian Arms and Russian and their allies troops, one may believe that Eritrean struggle must be coming to an end or defeat. This kind of belief seems also to be associated with the defeat of the Somalis in the Ogaden.



Some of the 500 POW's captured on 2nd December, 1979.



Captured artillery will be used by the EPLF against Russian aircraft.



Eritrean soldiers with captured weapons.



More captured armaments.



Some of the weapons captured in one day's fighting.



Howard Conkey with a dead Ethiopian soldier.

Moscow has made it clear that Eritrea and the Horn of Africa is important to the Soviet Union because it is the 'estuary' of the Red Sea, because there are a lot of good sea ports, such as those of Assab and Massana, in the Gulf of Aden and the Indian Ocean. The Soviet Union intends to seize the oil and other strategic natural resources in the Middle East and Africa which the West, particularly U.S. and Western Europe cannot do without, and to control the West's two supply lines — one running from the Indian Ocean to Western Europe via the Red Sea and the other from the Indian Ocean round the Cape of Good Hope and across the Atlantic to Western Europe, and the Americas. Seventy percent of Western Europe's import of raw materials travel over these sea lanes.

So, Eritrea and the Red Sea region of the Horn of Africa are left to be a scene of the struggle between the Soviet Union and the United States for the vital sea route.

The Red Sea coast of Eritrea has also an important value to the countries of the Middle-East, Israel, for example concentrates on Ethiopia as one of the countries it aids most in Africa. This aid includes the supplying of many arms as well as training by Israeli commandos for Ethiopian Commandos, known as 'Red Flames', which are in action in Eritrea. Eritrea is of interest to Israel as its Red Sea coastline is the only area of the coast 'friendly' to Israel. At present Israel occupies a spying base on the Eritrean Red Sea Islands. By 1973, Israel's good relations with Ethiopia had become increasingly important because a number of states in the area had broken relations with Israel, including Uganda and Chad. The Israelis naturally are also all in favour of crushing the Eritrean struggle as they believe we have links with the Palestinian Liberation movements.

A few things need to be clear here though. Firstly, when we talk about Eritrean struggle, we are talking about a movement that is almost two decades old. Secondly, as it is the longest standing liberation movement on earth, it is not an exaggeration to say that it has reached a stage of high organisation both in mass mobilization and in its development of highly experienced liberation army. Thirdly, there is full support of the Eritrean masses to the E.P.L.F. as its sole guarantee for the liberation of Eritrea and once you have the full support of the masses no other power is stronger. One only needs to go and visit the front lines of the E.P.L.A. to see masses of heavy Russian arms and trucks. Incidentally, this frontline which is 70 km long, was the Ethiopian frontline until the 2nd of December's counter-offensive by the E.P.L.A. that pushed the Ethiopians 70 km south from near Nakfa to the next town of Afabet. In that counter offensive alone — (1) 8 T-55 tanks were captured (2) 45 military vehicles captured (3) 16 76 mm artillery guns captured (4) 20 40 mm artillery captured (5) 2 23 mm anti-aircraft guns captured (6) 20 mortars captured (7) 3,000 medium and light weapons captured (8) 9,000 enemy soldiers killed and 500 taken prisoner. (9) 15 tanks destroyed. I put all these figures in to explain how the E.P.L.F. is managing to put constant defeat on the enemy. Simply, the Eritrean People's Liberation Army kills and destroys the enemy by his own weapons, in other words all these captured weapons are the only supplies of arms to the E.P.L.F. Thus, this is where the principles of self reliance fits in properly and the full determination of the Eritrean people for full independence would lead them to fight until the last person.



Eritreans learning to operate captured weapons.



EPLF underground radio station (literally)



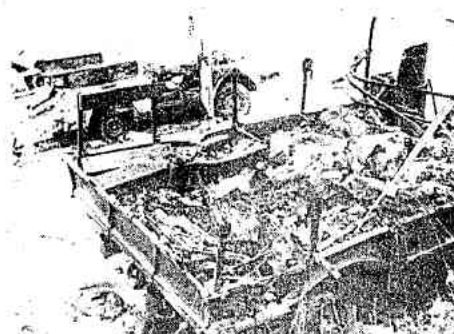
Broadcasting over EPLF radio.



Bunker built in the hillside.



Christmas 1979, captured biscuits, jam and tea.



Burnt out Russian trucks.



# BURMA -

## land of smiles

PART ONE  
by a Burmese student. Other foreign students are welcome to tell us about their countries.



"When anything surprises or pleases a Burmese he/she never fails to cry out, Ame-Mother. Following the national example, to whom can I better dedicate this book than to you, my dear Mother? Who else will be so eager to praise; so tender to chide; so soft to soothe and console; so prompt to shield and defend? To you, therefore I dedicate it; and if this tribute of reverence and gratitude gives you a day's pleasure, it will have been kaung-hum — a work of merit."

Foreword to the book 'The Burman' by Sir James George Scott (Shway Yoe).



Burma, I believe, is a country most people have little knowledge of. So, therefore, here is some information about Burma, known as "The Land of Smiles", to those who may be interested in this beautiful country.

The lush and picturesque land of Burma runs some 1,300 miles north and south from the lofty mountains of Tibet to the rolling tropical waters of the Indian Ocean. Breadthwise, it draws out 575 miles from the Naff River on the Pakistan border to the Mekong River that separates Burma from Laos.

A horse-shoe of hills-offshoots of the Tibetan mountain-mass — forms strong natural frontiers with Pakistan and India in the west, with China in the north and north-east, and with Laos and Thailand in the east and south-east.

Snow-capped Hkakabo Razi, Burma's highest peak, towers in the extreme north, 19,315 feet above sea level.

Three mountain systems, the Western Yoma, the Pegu Yoma and the Shan Plateau, divide three parallel river-valleys, the Irrawaddy, the Sittang and the Salween.

The Irrawaddy valley constitutes Burma proper. With its source in the wooded Kachin heights in the temperate north, the river enters the dry belt just above the old city of Mandalay and meanders on its way southwards to form below Henzada the vast flatness of its delta, the granary of Burma. On the delta's eastern flank and at the southern extremity of the forested Pegu Yoma stands Rangoon, the capital and chief port of the country.

The total area of Burma covers 261,789 square miles. Through the country's long coastline of more than 1,200 miles came first foreign culture and civilization and then uninvited foreign domination that stayed for a hundred years till January 4, 1948.

The Burmese chronicles begin with the foundation of Tagaung in the upper reaches of the Irrawaddy in 850 B.C.; but the early history of Burma is obscure

The indigenous races of Burma are of Mongoloid stock, from which derive three main branches, the Tibeto-Burman, the Mon-Khmer and the Tai-Chinese. The migration of Burmese to this sunny southern land followed an earlier group, the Mons, who first blazed the trail, settled near the sea and achieved a higher degree of culture. The Tais provided the last of the great migrations, coming from Yunnan in the 13th century.

The Burmese proper settled in the Dry Zone of central Burma only in the ninth century, and there may be found the sites of their ancient capitals — Pagan, Ava, Amarapura and Mandalay.

The eleventh century saw the former group of independent Burmese states welded into one kingdom by King Anawrahta, who had his capital in Pagan and extended his control over the whole country.

The hill areas of Burma present difficult terrain with poor communications, splitting the main races into numerous tribes with distinctive languages. With the result, over a hundred different hill peoples who are all Burmese nationals live in the Kachin, Kayah, Kawthoolei and Shan States and the Chin Special Division. This leaves a high concentration of population in the delta and the dry zone.

The predominant religion of Burmese nationals is Buddhism. Their character as a rule is generous and joyful.

Racial rivalries and communal distrust, the legacies of the colonial yoke, failed to survive for long after the independence, and national consciousness has been proudly cultivated by the people.

Buddhism, which originated in India, pervades the Burmese soul. Silent testimonial to the devotion of the Pagan people, king and commoner alike, are the tens of thousands of temples at Pagan, the highwater mark of Burmese artistic achievement.

Religion dominates Burmese art. Pagan architecture, murals and glazed

bas-relief tiles were for the glory of the Buddha. Such as the disconcert with the mundane world, that no king of Pagan ever left a glittering palace or an impressive tomb as kings elsewhere used to do.

The main concern of the Burmese woodcarver is with the shaping of the intertwining leaves and flowers in convoluted patterns. Beautifully-chased silver bowls, lacquer boxes with finely-etched traditional jataka scenes and ivory elephants drawing teak exhibit the great talent of the Burmese artist.

The Burmese costume consists of a longyi or sarong, an ingyi or jacket, and a pair of slippers and for men a gaung-baung or headgear usually for ceremonial occasions, although it is at present seldom worn. The longyi and gaungbaung, on gala days, are of bright coloured silk. The normal rural Burmese house is of timber or bamboo, but sophisticated modern pucca dwellings are common in the towns.

Burmese festivals, a monthly affair, are religious and seasonal. The Thingyan water festival, indulging in boisterous merrymaking of water-throwing, is the most joyous one, while the Thadingyut light festival is the most colourful.

A simple people, the Burmese keep no family name. He/she is usually named after the day on which he/she is born. On marriage the Burmese woman does not discard her name.

Agriculture is the primary industry and the Burmese are essentially a rural people. The majority have the simple unsophisticated outlook of those who live close to the soil.

Early history of Burma began with the founding of the first capital of the Burmese kings at Tagaung, 100 miles up-river from Mandalay, reputed to have been thriving during the fifth century B.C. The Pyu civilization which followed flourished in the Irrawaddy valley from Tagaung to Prome in the first century B.C.

and reached a high level of economic, social and cultural development.

### The Pagan Dynasty

A long dynasty of 50 kings ruled the kingdom of Pagan for over twelve centuries from 107 A.D. to 1325 A.D. Most famous among these kings were Anawrahta, Kyansittha, and Alaungsithu. After the fall of Pagan, small principalities appeared until Ava became another kingdom whose rulers governed Central Burma for nearly 200 years from 1364-1555. This was followed by the Toungoo Dynasty.

### Toungoo Dynasty 1486-1752

This dynasty had fourteen rulers, of whom, the most successful was Bayinnaung (1551-1581), who consolidated Burma into a strong and unified country, expanding its territories and turning it into a powerful empire in Southeast Asia.

### The Alaungpaya or Konbaung Dynasty 1752-1885

Alaungpaya of Shwebo defeated the Mon kings, and unified Burma for the third time in history. Under this dynasty, Burma extended its territories to become an expansive empire, which was bound to clash with the British who were also extending their empire in India.

The Konbaung Dynasty had its capitals at Shwebo (1752-1765), Ava (1765-1783), Amarapura (1783-1823), Ava (1823-1837), Amarapura (1837-1857), and Mandalay (1857-1885).

Long ago in ancient Egypt, the geographer Ptolemy named Burma the Golden Peninsula. In nearby India, Burma was traditionally called the Golden Earth, and in their classical literature, the Burmese themselves referred to their nation as the Golden Country.

Today this description still applies not only to Burma's thousands of golden pagodas, but to its rich land and smiling people.



# ORIENTAL CALLIGRAPHY

The romance of the Far East has captured the imagination of Western curiosity for centuries. Asia lured the sailor, the merchant, the diplomat, the priest, the adventurer and the scholar. Europe was infatuated with the refinement and beauty of silks, paintings, calligraphy, porcelain and jade. The East conjured images and themes for many great writers such as Mann, Keats, Hesse and Orwell, seducing the palate with exotic cuisine, enlightening the soul with literary flavoured philosophy, and contributing to a drama of continuous attraction, creating a collective consciousness of emperors, courtesans, concubines, sages, warlords and mendicant monks. The orient inspired an inquisitiveness in the hearts of many, who with earnest devotion, sought the karmic eastern way.

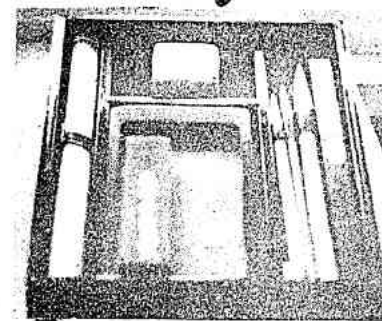
The sensitivity of silence and nature contributed to the creation of one art that has eluded western comprehension, and denied it the privilege of attaining full perspective of the finest oriental forms. That is the eastern script of calligraphy. "The fundamental inspiration of calligraphy, as of all the arts in China, is nature." The beautiful art of writing is one of the most popular in China, Korea and Japan. It is an element of visual nature, an eastern taste, a common aesthetic instinct nourished from childhood. Painting, calligraphy and literature are entwined in the East. A painter will add a poem to his or her painting, something composed, or borrowed from classical literature. Proven at calligraphy is displayed in the composition. Together poetry, calligraphy and painting create a total effect.

If a famous art collector (such as emperor or empress) has a fine hand, he or she will perhaps, add a line or two to a painting just purchased, increasing its uniqueness. Originality, strength and personality are essential forces that give recognition to work, but inspiration and heightened sensitivity are needed to execute a masterpiece. General Yueh Fei (1103-1141), an accomplished calligrapher, did not produce any lasting work until he had been falsely accused before his emperor of traitorous actions. To console himself, Yueh turned to his calligraphy and copied a classical piece originally done by an artist in similar circumstances. Yueh put his whole being into the brush strokes and it is said that every line is alive with his tears. His work is now a treasured masterpiece; many who comprehend the subtleties of calligraphy have been moved to tears by it.

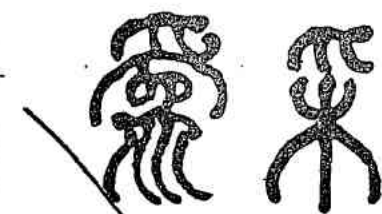
Calligraphy is a part of life in the Orient that exists in the street and at home. In Korea, even though the national language is Hangul, the Chinese letters contribute 52 percent of all Korean vocabulary. This influence on Korean culture stems from the earliest beginnings of its classical literature and traditional customs. Every Chinese house; and certainly many Korean and Japanese houses, will have an example of calligraphy hanging in an honoured place within. The streets, shops and markets are strewn with calligraphy. Because of modernization there is now more dependence on the printed character, as opposed to the written word, which is considered far more superior in appearance. Traditionally the written word was respected so much that people were taught never to tear up or throw away a sheet of paper with writing — it was taken to a special temple and burned.

Calligraphy is a highly refined art, but its roots are in the earth. Hundreds of books have been written by calligraphers, analysing, categorizing and synthesizing it, but its inspiration emerges from the uncarved block. The writing must be alive and moving. A static, perfectly symmetrical, motionless design does not appeal to oriental taste. Calligraphy like the body movement of dancing, must have impulse, momentum, momentary poise, and the interplay of active force. Nothing in nature is regular, so the well written character, following nature, is irregular in some way.

The theme of the work, whether it is a poem, a proverb, or a passage from a classical work, is usually unimportant, just as the subject identified in a portrait by Rembrandt is unimportant. It is the form of calligraphy that raises it to its artistic level. As Lin Yutang said in an essay on calligraphy, "In appreciating Chinese calligraphy the meaning is entirely forgotten, and the lines and forms are appreciated in and for themselves. In this cultivation and appreciation of pure witchery of line and beauty of composition, therefore, the Chinese have an absolute freedom and entire devotion to pure form as such, apart from content. A painting has to convey an object, but a well-written character conveys only its own beauty of line and structure. In this absolute free field, every variety of rhythm has been experimented upon and every type of structure has been explored." The great masters of the past set themselves to absorb natural beauties and to translate them into strokes and structures of characters.



Writing implements



Strokes have been inspired by the brittleness of the sheep's leg, by the massive paw of the tiger, the rugged face of the rock, the elegance of the orchid leaves and the creeping movement of the snake. The line and style may come by observing the outer phenomena or by transmuting and reflecting upon the qualities of character within oneself. Unique style plus inspiration create a masterpiece. Wang Hsi-chih (307-365) described his inspiration from nature this way: "Every horizontal stroke is like a mass of clouds in battle formation, every hook is like a bent bow of the greatest strength, every dot is like a rock falling from a high peak, every turning of the stroke is like a brass hook, every drawn-out line like a dry vine of great old age, and every swift and free stroke like a runner on his start."

One of the most elegant things about calligraphy is the materials. These are known as the "Four Precious Things of the Scholar's Table". They are the inkstone, inkstick, brush and paper. Throughout oriental history, fine examples of each of these have been highly prized by scholars and have been ritual objects in the ceremony of calligraphy. The inkstones are rectangular in appearance. At one end there is a high, flat place where the grinding is done, then an incline, then a well where the ink collects. Inkstones have been made of stone, iron, copper, pottery, glass, oyster shell, bamboo, wood, jade, even silver and gold. If a teacher or friend made a present of one, it was highly valued, especially if it belonged to a famous person. One famous scholar possessed one formed naturally by rain and frost. He called it "Ink Mountain" and compared it to a miniature world with peaks, terraces and mountains.

The inkstick has been the most popular implement for over 1,000 years. No inkstick is considered mature until it is at least a few years old. Collectors hoard old inksticks. Ancient sticks by certain famous makers command fantastic prices. Story has it that a certain scholar in the Sung Dynasty of China owned an inkstick made by one Li Ting-Gwei. It was as thin as a chopstick and less than a foot long. He and his brother used it for over ten years writing at the rate of over 500 characters a day.

Calligraphy is done on rice paper, but formerly, as early as three centuries before Christ, silk was the material in use everywhere. Paper came into use in Han times 600 years before the



A calligrapher creates a work of art

Arabs used it and 1,000 years before the Europeans. Chinese tradition states that in 105 A.D. an officer of the Imperial Guard suggested it to the Emperor as a cheap substitute for silk. It completely replaced silk within a generation. There are many specimens of fine paper from the 1st to the 10th centuries still surviving. By the Sung Dynasty, the scholar could buy papers with fancy brand names and trademarks. The most famous paper ever made was from young bamboo pulp for the last ruler of the Southern Tang (959-975). By the 11th century it was rare and the competition among calligraphers and painters for even a small piece was fierce. A western observer, on seeing this paper at a London Exhibition in 1935 commented, "The paper was covered with a barely visible embossed pattern of lotuses." Another had an all-over design of mellow vines.

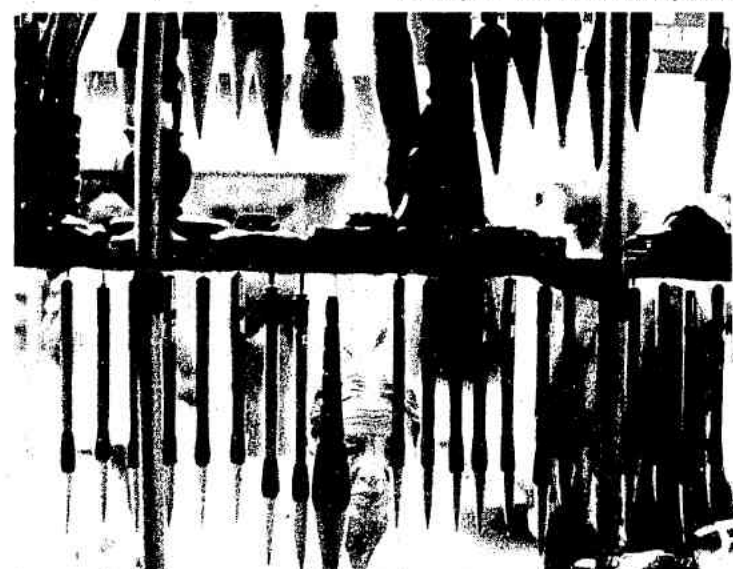
The brush has a hollow bamboo handle and a finely pointed animal hair tip. A great variety of hair has been used in the past, different periods having different preferences. Rabbit was the most popular in the Han. The Tang painter, Ou-Yang Tung favoured a core of fox fringed with rabbit. Another Tang painter liked a stiff brush made of fox and deer called "Hen's Claws". A Mongol painter used wolf hair — an apt material for a former nomadic tribesman. Two famous Sung painters used a brush produced by a Szechwan family of brush-makers, made from mousewhiskers fringed with sheep's wool. Other Sung painters liked brushes made from the hair of children. Today, painters favour rabbit for more delicate work, sheep and goat for more bold work and for the rest, a choice of sable, wolf, deer, hare and hog bristle.

Only when the artist has created a unique style will he or she become a true calligrapher. In the cultivation of calligraphy one depends upon one's innermost intuition to perceive the universal phenomena of the ancient classical monism of yin and yang, and trying to transmute the universal order into a patterned form of one's own perception. The work of an artist from the country may reveal freshness and simplicity while an artist from the city may show sophistication and wit.

Every idea and effort made towards the greater understanding of culture and thought in the East will help to awaken one's consciousness to the pleasure of calligraphy.

Larry Anderson.

Display of brushes of many sizes





## INTRODUCING.... JOHN CARR

John Carr is the new counsellor at the A.N.U. Counselling Unit. As he was appointed at the beginning of 1980, some people wouldn't have had the chance to meet him yet. Well, don't be backward, because he is a human, human being and very approachable!

As John puts it, he became conscious at the age of 11, becoming interested in being human and developing human potential to the fullest, so enabling people to live a more fulfilling life.

In his exploration of these ideals, John became interested in psychology and philosophy, and is in the final throes of completing a Ph.D. on 'Alienation' from Newcastle University. John says he feels alienated from society himself, as, like most of us, there is more to life, than people are presently able to experience.

Therefore, John is interested in

social change, particularly in the ways people relate to each other. He sees many social problems having their source in exploitative relationships between people, and the ideologies which breed these attitudes. He sees himself (for the want of a better phrase) as a socialist humanist, whose main interests are advancing the cause of humanity with the belief that people only come to experience the richness within themselves, through the interaction with other people.

John is also concerned with the political aspects of social change, and would like to become involved in the A.L.P., some time in the future. However he feels frustrated with politics — one could even accept the blemishes if something got done!

Before coming to Canberra, John was working with the N.S.W. Health Commission's Drug Unit on their very successful anti-smoking campaign,



## HAPPENINGS!!

For those who wish to explore and enrich their personal and social experience, the Counselling Centre offers the workshops listed below. These are available to any member of the university — students and staff.

### Women's Group

A weekly lunchtime group for women will be meeting in the Counselling Centre group room on Wednesday 12.30 - 1.45. This is a chance to talk and listen to issues affecting women on the campus, without taking a particular political or sexist slant. Here you can make friends and give and receive support. Leila Bailey and Margaret Evans will be convening the group which will form on April 9th and 16th and continuing thereafter weekly. For further information ring Leila or Margaret on 2442. Registration fee is \$1.

### Relaxation and well-being

A course covering three Thursday mornings during which John will demonstrate a technique of self-controlled relaxation training followed by other events related to the attaining and sustaining of states of well-being and vitality. (This course is included in Workshops 5 and 6).  
Times: Thursdays, April 24th (10.00 - 12.30), May 1st and May 8th (both 10.00 - 11.30)

Convenor: John Carr

### Communication and Helping Skills Workshop

Dates: Monday-Tuesday, May 5-6. The workshop aims to develop your sensitivity to others, and your awareness of your impact on them. Through role-playing and discussion, you will be able to learn new ways of communicating effectively, and responding to

other's concerns and feelings.

Times: 9.30am - 4.30pm

Leaders: Margaret Evans and Geoff

Mortimore

Closing date for registration: Friday, April 18.

Registration fee: \$1.

### Assertion Workshop

Dates: Thursday-Friday May 15-16

Times: 9.00am - 5.00pm

Being able to say what you prefer, believe and feel when you wish to, and without taking away the rights of others: this is how we understand assertion. The training group helps you to use your personal power in positive ways. Through discussions and role-playing you will learn to extend your present capacity to assert yourself in both your personal and your academic life.

Leaders: Leila Bailey and Geoff

Mortimore

Group size: Six

Closing date for applications: Apr. 24.

### Self-realisation

A workshop concerned with the issues and process of growing into awareness of oneself through relating to other people: focusing on self-acceptance and self-esteem, relationship styles, attaining states of well-being and answering the 'who am I?' question.

Time: Wednesday May 7th 9.30-9.00pm

Convenor: John Carr

Group Size: 24 people

Closing date for registration: May 5th

### Being your body with others

Everybody is a body — this workshop will enable participants to explore the significance of their body in their awareness of themselves, their feelings, their relating to other people, sustaining

which was piloted in the Hunter Valley. He has also run several different courses, which deal with being human.

The course, "Issues in Human Experience" was a 12 week adult education course, which discussed such topics as "Being your Body", "Self realisation", loving and sexuality and communication. John has also run personal development workshops, and courses on loving, its many aspects. He sees loving as a way of relating to other people, as something one should do naturally, and wants to find ways to enable people to grow closer together. Some of the issues investigated included the relation of loving to sexuality and some relationship-styles that are conducive to loving.

The main thing John hopes people would gain from going to see him is a sense of their own roots as a human being, enabling people to get in touch with their own feeling, and become a more whole person.

Although appointed to the Counselling Unit specifically to provide a male counsellor for those who would prefer to see one, John sees his role not only as a personal counsellor (on a one to one basis), but as the initiator of groups like those mentioned above. (See the accompanying article.) These groups may have particular relevance to people who are going through rapid personal and ideological change (as students often are) and are interested in effective communication and support with others.

Now this may make John sound like a dedicated shrink, when really one of his most preoccupying passions is music, and enjoys making interesting sounds on the synthesiser and electric guitar.

As John is a person who enjoys meeting other people, why don't you go along and say hello, and find out about him for yourself!

well-being, their vitality and lifestyle and body-mind harmony.

Time: Wednesday, May 22: 9.30

Convenor: John Carr

Group size: 24 people

Closing date for registration: May 18th

Both of John's full-day workshops involve some consideration of theoretical background but are largely action-oriented, involving activities which will help participants recognise and express their attitudes and feelings. Such activities will include structured interpersonal exercises, expressive, fantasy and sensory experiences.

Registration: Persons interested in participating in any of the above are asked to contact Jill Hardy on extension 2442 at the Counselling Centre. A fee of \$1 (for coffee, refreshments) applies to all of the above except the relaxation workshop. Enquiries may be directed to the workshop conveners on extension 2442.

ALIENATION INC



# — COUNSELLING CENTRE —



# a.n.u. film group

Tuesday, April 22, 7.30pm  
Films by and about women  
Feminist film-makers are one of the great forces in cinema today. This screening brings six Australian films and a well known American film. I don't care what your attitude to feminism is but if you're interested in film you shouldn't miss these:  
'The Selling of the Female Image', 'We Aim to Please', 'Secret Storm', 'One Hundred a Day' — by Gill Armstrong, 'Maidens' — winner of the GUO awards, 'Film for Discussion', and 'With Babies and Banners'.

Thursday, April 24, 7.30  
All Night Rock Films — there will be a donation of \$2.50 which will go towards film-making on this campus. The programme is —

- 7.30pm Janis — Janis Joplin
- 9.20 The Song Remains the Same, Led Zepplin
- 12.00 Ladies and Gentlemen, The Rolling Stones
- 1.45am Ozrock — various recent Aust. groups
- 3.15am Monterey Pop with Janis, Hendrix and The Who
- 4.50am Genesis
- 5.50am Yessongs
- 7.00am Finish.

Sunday, April 27, 1.30pm  
Two Francois Truffaut's: Antoine et Collette and Bed and Board. These are the second and third installments in the life of Antoine Doniel — a story that

is unique in film history since Truffaut develops the life of Antoine through four films. The first is the quite famous 'Four Hundred Blows' and the last is 'Domicile Conjugal' — neither of which is available in Australia. Antoine et Collette was originally part of an episode film (which were popular with the French New Wave) entitled 'Love at Twenty'.

Tuesday, April 29 7.30pm  
Some good entertainment (do I hear someone say finally) :  
'Harold and Maude' and 'Love Pain and the Whole Damn Thing'.  
These two are about as well known as any film can get, with Harold and Maude reaching for classic status. I'm told that to give away the plot would be a sin so if you haven't seen them then be early since it's bound to be popular.

Thursday, May 1, 7.30pm.  
Two Australian classics — 'On Our Selection' and 'The Sentimental Bloke'.  
This screening is intended for all those people who thought that the Australian film industry started with 'Picnic at Hanging Rock'. 'On Our Selection' is the original Ken G. Hall 'Dad and Dave' movie adapted from Steele Rudd's book. It's the story of a pioneer family but instead of all that heroic 'taming the land' crap that fills American pioneer movies, it's a humorous look in the tradition

of Lawson and C.J. Dennis. 'The Sentimental Bloke' is a silent film with piano soundtrack, made in 1919 from C.J. Dennis's classic. You'll not see another film like it, since it keeps Dennis's rhyming verse. If you don't like silent films don't be put off this one — the piano soundtrack makes it easy to watch.

Tuesday, May 6, 7.30pm  
If you're stuck in Canberra over the May break we've got some good entertainment for you (what twice in two weeks!)  
This night we have two old Sci-fi's: Forbidden Planet which features Robby the Robot! Actually it's considered as something of a classic by those who know Sci-fi, with some excellent shots and an intelligent plot. The story follows the old (new then) space travellers bit so don't confuse it with the Czech animation 'Fantastic Planet'.  
The second film's a bit of a mystery to us all, it's called 'The Creeping Unknown' and was based on a BBC television series of the early '50s. Apparently good for a laugh.

Thursday, 15th May, 7.30pm  
And for the second week of the break we have some excellent European cinema. The first 'Beyond Good and Evil' is the story of a real life ménage-a-trois between Nietzsche and his friends. It's not your average historical film since the characters are painted as  
All for \$2.50 donation to film-making on this campus!

## PROGRAMME

normal people doing something quite radical rather than famous people fulfilling their destiny or suchlike. An impressive film.  
Second up is 'W.R. Mysteries of the Organism' (not Orgasm). It's not a sex film but what it is about I'm not going to tell you (I don't know). Any way be prepared for an audience that wants sex since all previous publicity has stated this.

Sunday, May 18, 1.30pm  
This is our contribution to the Pacific Drug Conference (a bit late). 'Cheech and Chong — Up in Smoke' 'Reefer Madness' and 'Marijuana — The Devil's Weed From Hell'. Remember no smoking in the theatre.

The A.N.U. FILM GROUP presents

A NIGHT OF ROCK FILMS

Thursday, 24th April.  
Coombs Lecture Theatre.

The programme is —

- 7.30pm — Janis,
- 9.20pm The Song Remains the Same
- 12.00pm Ladies & Gentlemen, The Rolling Stones
- 1.45am — Ozrock
- 3.15am — Monterey Pop
- 4.50am — Genesis
- 5.50am — Yessongs
- 7.00am — Finish

All for \$2.50 donation to film-making on this campus!

# a musical dilemma~

## FOLK MUSIC & FEMINISM.

It is hard to write a review of a concert such as that Vin Garbutt presented to the audience on Wednesday night at the Arts Centre. Hard because in trying to write a critique of his music; ideologies and personal values become activated. Briefly, I was offended; angered by the sexist content of his "comic relief", and by the final songs in the concert — an illogical over-emotive diatribe against abortion.

Vin Garbutt's use of "comic relief" (by this, his prefacing of songs with "humorous chat") can perhaps be explained by adopting the view that an audience to which he is probably used to addressing are predominantly male, and in a pub or bar environment. But this does not excuse the "funny"

stories, that either involved mutilation or denigration of women to achieve their comic effect. The underlying attitude I discerned was one of misogyny.

Well, one can attempt to ignore these verbal interludes and concentrate on the actual songs, and on his musical competence. This too however, becomes an effort, since many of his own compositions, and those from the past, show little understanding of the position of women in our society.

Dilemma — does the aware listener then dismiss the performer totally? or accept that traditional (and some contemporary) folk idiom is inherently sexist, and one must try to enjoy it for what it can give, especially in the way

of melodies and rhythms.

One argument put forward to support Vin Garbutt's stance was that everyone is entitled to express their own personal views. This is granted. But what is not permissible is for performers to abuse their position of power and awe that a concert situation establishes them in; by denigrating women, and singing songs that work to undermine feminism — and maintain women as a suppressed group. It is also not permissible that I, as a feminist, must compromise my own values to attain some musical satisfaction. — and apart from the content of some of the songs, Vin Garbutt's guitar style, whistle playing, voice quality and overall romanticism were appealing and

Nancy.

# cad's ~ "inner voices"

After the highly successful performance of Satre's "No Exit" in 1979, the CADS (Campus Amateur Dramatic Society) have gone the adventurous route this year with the selection of a play by modern Australian author, Louis Nowra. Far from a Sydney drawing-room effort, the play "Inner Voices" is set in Imperial Russia in the final year of Catherine the Great's reign, and deals with the ascension to the throne by Ivan the Sixth. The play's historical aspect, however, is highly overshadowed by the universal comment it makes regarding the importance of words as instruments of control in politics.

"Inner Voices" has been arousing controversy since its coming to light because of the harsh language employed consistently and vehemently. The swearing serves a deeper purpose in it-

self, though, by placing modern colloquialisms in this imperial, foreign setting, thus breaking down the time barrier and making it directly relevant to modern societies. Scenes of nudity have inevitably added to this controversy in the eyes of some who fail to see the significance of their use.

At the death of Empress Catherine, the heir to the throne is Ivan, son of the late King, who has been imprisoned since childhood under Catherine's orders. During his imprisonment no guard was permitted to talk to him, resulting in Ivan being able to speak only one word initially — his name. He is manipulated by those around him as a puppet, particularly by a former army sergeant, Mirovich. The play has many visually

and audibly haunting scenes, an effect enhanced by the "inner voices" themselves in their attempts to control not only Ivan's words and actions, but also his thoughts. Though quite rich with comic interludes, mainly concerning the overweight and pompous Mirovich, the play is gripping throughout and builds to a very powerfully-played climax.

"Inner Voices" will be directed by Rod Wilson, whose extensive experience is reflected in the tightness and cohesion in the play. There will be eight performances in the Childers St. theatre, from Wednesday, April 23 to Saturday April 26 and Wednesday, April to Saturday, May 3. Anyone interested in doing backstage work or appearing in walk-on roles should contact one of the following people

as soon as possible:

- Peter Bardsley — 82 2086 (h)
- 52 6227 (w)
- Fiona Robertson — 47 4381
- Michael Seward (Burton Hall) — 49 3083.

Admission charge will be \$4.00, and \$2.00 for students, making it one of the cheapest and best shows in town. See you there.

Michael Seward.

C.A.D.S. presents

"Inner Voices"

An Australian play by Louis Nowra.  
Childers Street Hall.  
Wednesday 23 - Saturday 26 April,  
Wednesday 30 April - May 3.

\$4 workers, \$2 everyone else.



## MUSIC REVIEWS

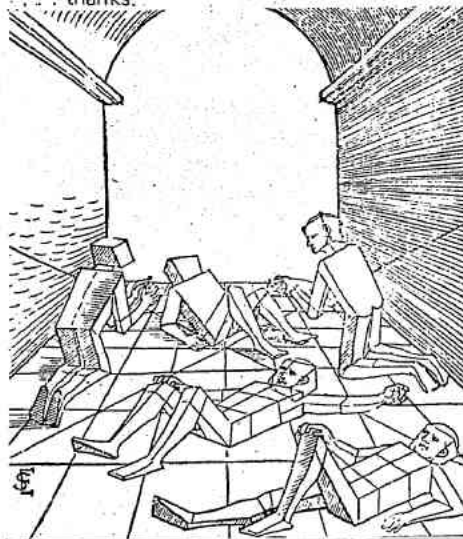
### SPORTS SPLIT ENZ

Although I'm no Mick Jagger, Billy Joel or Vilas Gerulitas (and it isn't even the first night), I still made it to the Sporing True Colours gig at a fully packed Canberra Theatre.

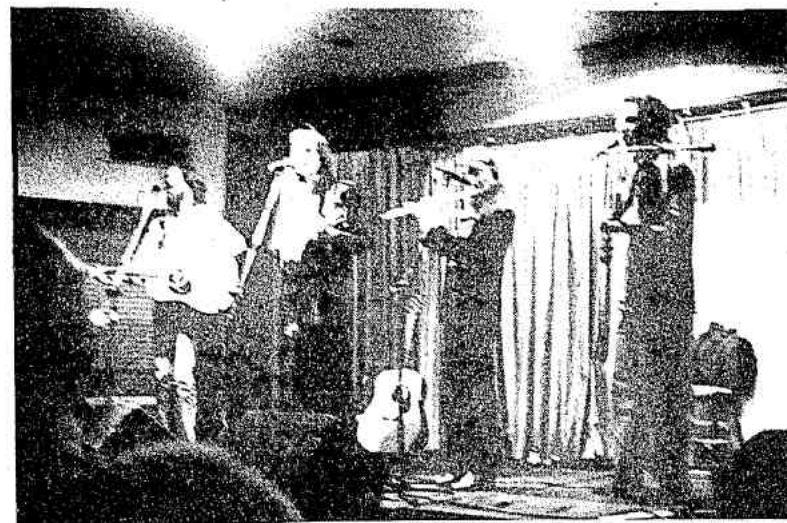
The Sports are back from their latest overseas tour that took them to America and England. Add to this their previous tour to the U.K. (where they supported Graham Parker and the Rumour) and you'll understand why I thought that a tight, professional show was coming. Yet I had reservations: drummer Paul Hitchens and keyboardist Jimmy Niven were sacked from the band immediately after their return from America.

On this night the Sports looked ragged: they all could do with a few hours sleep, and their on stage presentation was slack. The constant pressure behind touring has well and truly caught up with them. Guitarist Martin Armijer was the only band member able to show any image of the power and feel that the Sports would unquestionably see their music as being. Steve Cummins is still not in total control of the band and lost contact with his audience on numerous occasions. Maybe it was the Canberra weather but even with a less than perfect performance (at the occasional half pace) the Sports are great. Songs from their new album 'Suddenly' such as the reggae toned 'No Mama No' or 'Strangers on a Train' raged.

It's just a bummer that the peaks were so few and widely scattered. With more practice and a reorganised upfront presentation the Sports will promise future Canberra audiences a show with a message that is more than . . . Money? thanks.



Riding high on the euphoria of a number one hit this band gave a tight and polished performance. The power of the keyboards and in particular the synthesiser were particularly striking. Listening to them made me realize how much the music scene has improved in Australia over the past few years. Split Enz are definitely a world class pop act. Which brings me to the only disappointment — they were just too slick. This judgement is probably a result of seeing the band back in '77 when they were at an experimental stage. The music then had more guts and their eccentricity seemed less put on. Of course 'madness' is in at the moment — look at M. Flying Lizards etc., etc., so I guess the band has decided to cash in. Given their past history I guess they deserve the success but this doesn't convince me to buy True Colours. Anyway they were entertaining and I'd recommend seeing them live.



THE BAND AS SEEN THROUGH THE ALCOHOLIC GAZE OF A WORONI EDITOR

### REDGUM

The Australian folk group, Redgum, recently played in Canberra to two capacity houses.

John Schumann introduced the group, said they were glad to be in Toytown, invited the audience to pelt him with their Public Service bios, and launched into his critique of Redgum's Adelaide habitat; its TV, discos, fast food orange laminex bars for the masses and its Festival for the elite:

Arty farty cities bring you down  
Don't we need some changes in  
this town  
Before you put your bum on those  
plush red seats take a look  
in your backyard  
Don't we need some changes in this  
town.

Michael Atkinson's song followed:

The economy's a mad machine  
Which no-one can control  
Fatcats fight for the driver's seat  
But the steering wheel's been sold  
To the Yanks and other foreigners  
Who'll give it a dizzy spin  
Anytime they feel they're ripped  
off  
profits getting thin.

The repertoire ranges from Verity Truman's gently lyrical *Women are Beautiful* through the group's jolly satire on the woes of communal living and the relative comforts of suburbia to John's bitter sweet farewell:

Please don't cry, you'll find a  
lover soon

I'm sure  
A gentleman who'll bring you  
roses

And lay them at your door  
It's not because you're rich but  
cause

You're not prepared to think  
The higher daddy rises the more  
his workers sink . . .

Christopher Timms, Verity, John, Michael and their supports combine together beautifully. The lyrics are crisp, clear and rich in our native idiom. Guitar, mandolin, flute, drum and tin whistle are used separately or ensemble to fit each song. For example, the drum and flute give catchy beat:

Tell Malcolm we're servin'  
Servin' U.S.A.!

The hustle and rush of *Peter the Cabby*, his ingenuity and resourcefulness are vocalised ballad style accompanied by pizzicato and percussion improvisation. Peter can —

. . . change a spare tyre in three  
minutes flat

And he lubes his own car lying  
flat on his back

And he tunes up his motor with a  
timing light in his ear

Listeners to Redgum, despite differences in background tune into the authentic *lived* music of this group which celebrates as it criticises and laughs as it urges struggle. Those who don't have a bit of Redgum in them are lost indeed. If you can't experience them live, harass your record store for their 33-1/3 record *If you don't fight you lose* (\$9.95, Larrikin Records). Another disc is almost ready for the market and may it top the charts!

Bill Tully.

### THE TOURIST HALF PAGE

A trip to Sydney featuring the spots of 'Lake George', Goulburn, Marulan, Berrima, Tahmoor and Liverpool.

Canberra sits pinnacled and awash with spittle concepts. Sydney lounges with a barbed, homosexual tooheys sensuality — I walk out to Northbourne Ave.

Waiting, waiting, continual roar of cars and sneers, sun beating through sunnies, feet sinking into flat foot tar, smack freak stops. Pierced eye searches through conversation for signs of white powder. Blown away in spittle concepts, door opens at Canberra Racecourse. Woodstock train continues in big truck across the tar strip to picturesque Lake George.

Staccato ocker have a cigarette. Silence, bloody roads, Silence, bloody government. Mind wanders into the country and the aboriginal ugly beauty. Dismissal with nicotine and radio. Lake George. Gnarled lumpiness sweeping away to the mysterious flatness, still the same though as trip 243. Goulburn arrives through jolted, exaggerated boredom. See ya



mate, Depression, rain and simple Goulburn drabness. The world settles itself down behind a grey pillow and the interior into a punching bag. Wot depressing thoughts Aha Mr Perzonality in a fast machine fast talking about anything, everything good on ya mate. MONEY, sell, sell ideas anything can be done. Oh yeah clone? Marulan arrives and disappears in a flash of Ampol. The low silver scrub of tableland echoes from a discussion of sailing and money and the jarring symbolizes. A beer at Berrima television booming out gladiators over the weak ones!! Culture Cringe in Oz!! Soon the inside of the pub speeds behind and in the alcoholic joy it's roller door sales!

At this point the stream of consciousness ends. Tahmoor and Liverpool passed without any depression, revelation and the author arrived securely at Bankstown railway station. All in all another creative (??) trip. Take it!



# The Nolan Kelly AFFAIR

THE ADVENTURES  
of  
*Henry Maltravers*  
"rugged individualist"

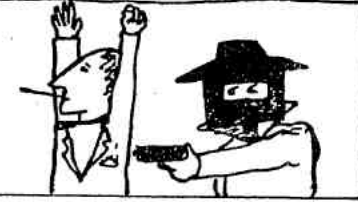
THE NOLAN KELLY  
AFFAIR.  
PART II



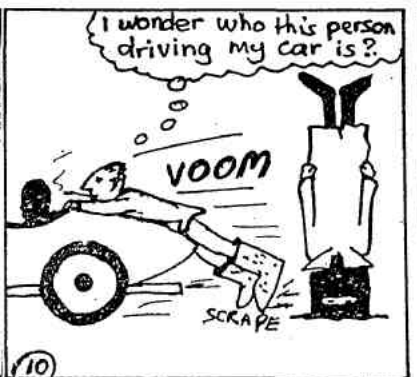
PART 4

IN 5 PARTS

In search for his beloved Sally Maltravers is captured by the notorious Nolan Kelly, who intends dumping him into the river, having outfitted him with cement boots. It looks like the game is up for good old Maltravers.



But Suddenly

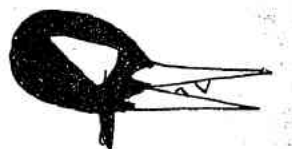


But the story is not yet finished folks! What is the true identity of Nolan Kelly? Read the next Woroni for more exciting adventures of Maltravers.

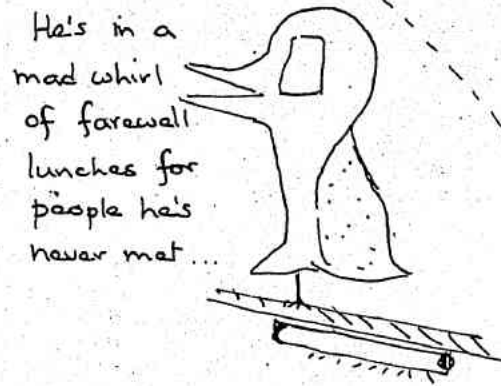
## BEAKS



The Chimp's been quiet since he joined the public Service ....



He hasn't been in for ages



He's in a mad whirl of farewell lunches for people he's never met ...



Though he reckons he's going to have to cut down.



Nobody in the department's been paid for a month, now ...



So to get him to do something ...



They're threatening to computerise the Happy Hour.



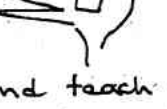
Last time he was here, he said something about being sent on a course.



That's the "Management for Class 1 Clerks" Course.



They drop in a Permanent Head from somewhere ...

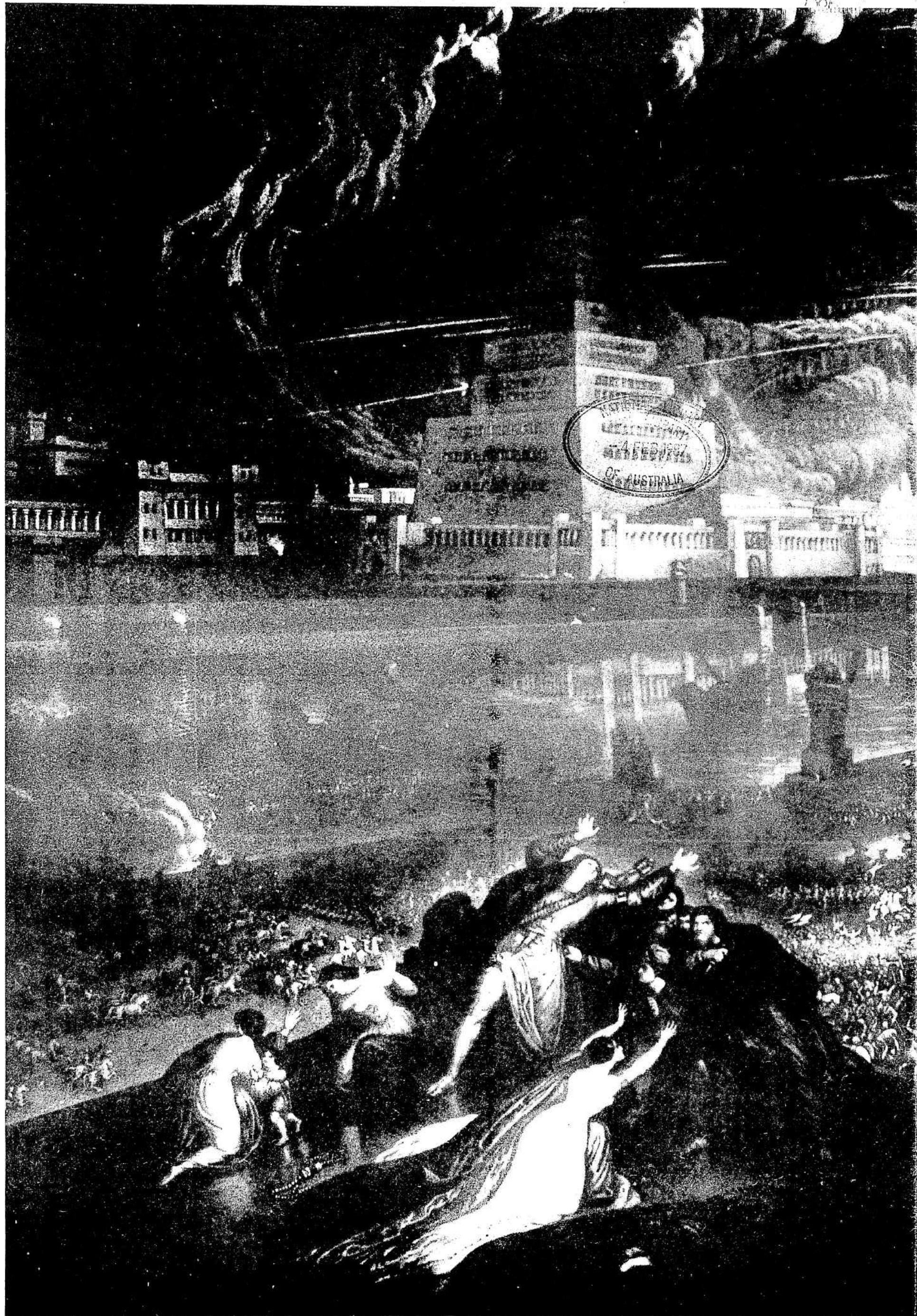


... and teach them to kow-tow to him.

BEAKS 2-5



378 747





**WORONI**

**MAY DAY  
SPECIAL**





# may day



# day

## IN AUSTRALIA

by Len Fox



*In the following article, May Day in Australia is traced. May Day is a traditional expression of solidarity and unity of the working class and oppressed groups against the ruling class, where past victories are celebrated.*



### IT BEGAN IN AMERICA

The concept of May Day for the expression of the ideals of the Labor movement arose in America. A conference of American and Canadian trade unions in 1884 set the first of May, 1886, as the day to commence strike action for the eight hour day. The main centre of struggle was Chicago, where the police were called into action and six workers were shot. At a protest demonstration that followed, eleven people were killed.

However, the struggle continued, and won support in other countries, and this is readily understandable, as working hours were frequently as long as 12 and 14, and even 16, per day, often under conditions that were harmful to the health of the men and women (and children) involved.

### THE INTERNATIONAL CALL

On July 14, 1889, an international workers' congress was held in Paris on the hundredth anniversary of the fall of the Bastille. This congress, the inaugural congress of the body which became known as the Second International, discussed the American Eight hour struggle and carried an historic resolution:-

"There shall be organised a great international demonstration at a fixed date, so that on the same agreed day, in every country and in every town, the workers shall call upon the State for legal reduction of the working day to eight hours. . . . In view of the fact that a similar demonstration has been decided upon by the American Federation of Labor for the 1st of May, 1890 . . . this date is adopted for the international demonstration."

### AUSTRALIANS WERE PIONEERS

Since May Day as a Labor Day began with the main emphasis on the eight hour day, it was not surprising that it should have been welcomed in Australia. For Australian workers could proudly claim that they had been the first in the world to win the eight hour day. As early as 1855-56 the Operative Stonemasons' Society in Sydney and similar building trades unions in Melbourne by strike action, procession and negotiation had won this important demand. Their slogan

had been :-

*Eight hours to work, eight hours to play,  
Eight hours to sleep, and eight bob a day.*

The winning of eight hours, though it applied to a few trades only, had been looked on by workers and other radicals as an important milestone, and Australia's first Eight Hours procession (in Melbourne on April 21, 1856) had led to annual celebrations in a number of cities, and a poem by writer Marcus Clarke (see Marjorie Pizer's anthology "Freedom on the Wallaby") on the twentieth anniversary, one verse being:-

*Our children's tend'rest memories  
Round Austral April grow;  
'Twas the month we won their freedom,  
boys,  
Just twenty years ago.*

So the new International Eight Hours Day was welcomed by large numbers of Australians as an expression of a movement in which they had been pioneers. This is indicated by an editorial on May 1, 1890, in the Brisbane "Worker" (edited by well-known socialist William Lane, who later led a group of Australians to Paraguay in an attempt to build a socialist community) which began with these words:-

"May Day, this is May Day, the bygone jubilation of our forefathers for the reconquering by the bright sunshine of the bitter Northern winter, the newborn celebration of the passing of the workers' winter of discontent. In Germany, in Austria, in Belgium, in France, all through Europe, in the United Kingdom and in the great English-speaking republic across the Pacific, millions of workers are gathering at this hour to voice the demands of Labor for fair conditions of laboring. Never in all history was there such a meeting. . . ."

May Day even penetrated into the pages of the wealthy daily newspapers. The "Sydney Morning Herald" on April 30, 1890, reported "much alarm" in European capitals, with the rich folk of Vienna "placing their valuables in the custody of the banks", while the Melbourne "Age", known at the time as one of the most progressive papers in the country, editorially welcomed the May Day call for shorter working hours as an attempt by the industrial classes to "bring about a great social

reform" which was "simply the natural outcome of the scientific achievements of the age."

### MELBOURNE'S 1890 MEETING

But the most important event of Australia's first May Day appears to have been a May Day meeting held in Melbourne and reported in the "Age" of May 2 thus:-

"A public meeting of working men to advocate the principle of a maximum of eight hours' labor per day was held last night in the old Trades Hall, Lygon Street, under the presidency of Dr Maloney, M.L.A. There was a large attendance. The chairman, commenting on the object of the meeting, contended that the eight hour system was one of the best that the world had ever seen . . ."

"Mr John Woods, M.L.A., also addressed the meeting and moved - "That this meeting expresses its sympathy with those who are struggling for a maximum eight hours law of labor in Europe and America. . . ."

Mr Woods went on to point out that "outside Melbourne there were 10,000 women working from 10 to 15 hours per day". The motion was seconded by Rev. W. Hopkins and carried without dissent:

The "Age" report does not make clear who had called this meeting. But the story behind it is given by Mr S. Merrifield, M.L.C., well-known Melbourne Labor veteran, in an article in the November 1962 Bulletin of the Australian Society for the Study of Labor History. Mr Merrifield reveals that the meeting was called by the Social Democratic Club, the successor to the Melbourne Anarchist Club, which had been formed after circularising "Anarchists, Communists, State Socialists, Republicans, Democrats, Conservatives, Liberals, Radicals, Nihilists and Royalists"!

Mr Merrifield makes the interesting point that this group of Melbourne held its inaugural meeting on May 1 1886, and its annual meetings on May 1 in the following years, apparently as a result of the choice of May Day in 1884 as a Day of Labor by the American trade unions.

### THE BELOVED "LITTLE DOCTOR"

This means that May Day was celebrat-

ed as a Labor Day in Australia not only in its inaugural year, 1890, but even before that. All honor is therefore due to this radical Melbourne group. It will be noted that the chairman of their 1890 May Day meeting was Dr Maloney - the highly respected and widely loved "Little Doctor" who later became a Federal Labor parliamentarian and who in the 1930s was one of the first Labor Party men to speak out against the dangers of fascism and world war. Others in the group included secretary David A. Andrade, poet J.A. Andrews, J.W. Fleming, S.A. Rosa and Monty Miller, who had fought at Eureka in 1854 and later as an old man of 84 went to jail for his opposition to the First World War.

### THE ATTACK ON THE SHEARERS' UNION

The years 1890 and 1891 were critical years for the young Australian continent. They were years of the first big trial of strength between Capital and labor, years which decided what role unionism would play in Australian life - if any role at all, for some of the squatters and other employers spoke openly of their intention to crush - or completely tame - trade unionism.

The struggle in 1890 had been centred in New South Wales, but in 1891 it shifted to Queensland, where the squatters were preparing to break the Shearers' Union by bringing in non-union labor from the South. The Queensland Government sent out police and armed troops; shearers were arrested and jailed. Well-known Sydney poet E.J. Brady sent a poem to the Brisbane "Worker" in April indicating how workers throughout Australia were watching the Queensland shearers:-

*They are anxious, watching faces  
amongst the workers of the South  
There's a hope in many bosoms, there's  
a prayer in many a mouth,  
We are waiting for the issues as the  
moments bring them forth,  
And we send a hearty greeting to our  
brothers in the North. . . .*

And the tense atmosphere among the shearers as they gathered in camp at Barcardine (Western Queensland) was expressed in a song that was sung and which referred to the advice of Colonel Tom Price to the men of the Mounted



RESIST!

DEMOCRACY

WALLS

UNITE

In Canberra it is almost impossible to engage in basic political activity without the threat of arrest and conviction. No facility exists in this the capital of our "democratic" Australian society for grass roots political, social and cultural groups to express their views and opinions through displaying posters and slogans.

In a nation which values free speech it is ironic that only the large and powerful organisations which have the capital sufficient to purchase time and space in the mass media can legally express their opinions. For smaller groups the cost of mass media coverage is prohibitive and it is only through posters and slogans that their message

can be spread.

Yet it is these groups, which most closely reflect the feelings of sections of our society, that are denied this basic democratic right of political expression. Clearly it is an indication of the poor state of Australian democracy that no "Democracy Walls" exist to reflect the feelings of the people.

The concept of a "Democracy Wall" wallspace put aside in public places purely for the use of cultural social and political groups, is not new. China has led the world in at least this aspect of political freedom.

In Australia and particularly here in Canberra a unique opportunity exists for the establishment of a truly

democratic institution. Democracy walls could be started in Civic and in other shopping centres and public places at a very low financial cost. These walls would facilitate healthy grass roots activity so necessary for the functioning of democratic society. With the establishment of adequate Democracy Walls the need for groups to put posters and slogans on public buildings and shop fronts would be lessened as would the conflict between the police and activists caught poster-ing.

At present a campaign has been launched for the establishment of Democracy Walls. Political, social and cultural groups have been approached

and asked to endorse this concept. A submission is being prepared and when endorsed by as many groups as possible will be sent to the Department of the Capital Territory. Groups not yet contacted are urged to send their endorsement for the concept of a Democracy Wall to P.O. Box 1145, Canberra City.

The campaign has a much greater chance of success with a united stance from the broad cross section of political and social groups. It is hoped that the unity of purpose and interests embodied in the Democracy Wall concept can be extended to other issues and ideals in this, an election year.

Erich Janssen.

Rifles in Melbourne in 1890 to "fire and lay them out":—

*They have sent to the plains of the West, Boys,  
The Gatling, the Nordenfolt, too:  
It seems that we must be suppressed,  
boys,  
Says Price "Lay them out and fire low!"  
The soldiers and troopers are here  
To shoot down the men of their class;  
Grim heroes with rifle and spear, boys,  
To charge on a weaponless mass.*

#### CHORUS

*There's a struggle going on in the West,  
boys,  
A battle for freedom and right,  
Tho' Tyranny's rearing his crest, boys,  
We'll conquer or die in the fight.*

#### AUSTRALIA'S FIRST MAY DAY MARCH

The shearers at Barcaldine had their own paper, the "Labor Bulletin", and a copy of May 9, 1891, preserved in Sydney's Mitchell Library, tells of the events of May Day:—

"Only a few days' notice was received that the members of the working community would celebrate Labor's chief festival by a procession in unison with the great cosmopolitan army of Labor. . .

"In the procession every civilised country was represented doing duty for the Russian, Swede, French, Dane etc., who are germane to him in other climes, showing that Labor's cause is one the world over, foreshadowing the time when the swords shall be turned into ploughshares and Liberty, Peace and Friendship will knit together the nations of the earth."

(This must have been one of the first occasions on which the peace theme was raised in a May Day march. Peace as an objective of May Day was first proposed in Europe in 1891, and by 1893 May Day had the threefold aims of shorter hours and better working conditions, international peace, and socialism.)

A "Sydney Morning Herald" report of May 2 (quoted by Ebbels) said that 1340 men took part, of whom 618 were mounted. Banners carried included those of the Australian Labor Federation, the Shearers' and Carriers' Unions, and one inscribed "Young Australia"; the leaders wore blue sashes — blue was seen as the color of the Eureka flag and of the Australian nation being born (see Lawson's poem of this period" As Ireland wore

the Green" with the lines: "But I will wear my bonnie blue as Ireland wore the green.") The Eureka flag was probably carried; a "Worker" report of a procession a week earlier at Barcaldine mentioned "blue bannerets with the Southern Cross".

The "Labor Bulletin" reported that cheers were given for "The Union", "The Eight Hours Day", "The Strike Committee", and "The Boys in Jail". Such was the first Australia May Day march, combining internationalism with a healthy Australian nationalism and the main demands of the Labor movement.

The shearers' struggle was lost; its leaders were jailed; but the struggle for unionism and better working conditions continued.

#### SYDNEY'S MEETING IN 1892

May Day 1891 had seen sports carnivals in Sydney and Ipswich (Queensland), but 1892 saw a much bigger May Day celebration in Sydney. May 1 fell on a Sunday, and a big meeting was held in Sydney Domain under the auspices of the Australian Socialist League, and under the banner of the General Laborers' Union of Australasia, whose organising secretary, Mr L.D. Petrie, moved a resolution of support for the May Day call of the 1889 Paris Congress. The flag of the Socialist League was displayed; it carried the slogan: "Work for all, and overwork for none". According to the "Herald" report, there were about 2,000 present.

Many of the speakers stressed the need for socialism, and Mr A. Sinclair moved a resolution that "... the workers once and for all should declare Socialism is that which alone can secure them the full fruits of their labor".

#### MAY DAY RALLY

Garema Place, 4.30 pm  
THURSDAY, 1 MAY 1980.

Speakers on Unemployment,  
Aboriginal Land Rights,  
Women's Affairs and Trade Unions.

## happenings

#### Songs for Solidarity

A May Day Concert at the Workers' Club Auditorium,

Thursday 1st May, 8 pm.

Tickets: \$3 and \$2.

Featuring Ian McDougal, Col  
McJannett, Keith McKenny  
Plunk, Agnes Shopen & friends.

Pacific Cruise on the Mimosa to help create a nuclear-free Pacific.

Heard Judith Wright and Cliff Dolan at the Kingston Boat Harbour, Canberra on the 9th of May at 7.45 pm.

Information and bookings at the Environment Centre, P.O. Box 1875, Canberra City 2601, or ph. 48 0885.

Students Conference 15th-18th May  
CHRISTIAN WITNESS IN THE STRUGGLE FOR LIBERATION, at St Marks Community Centre, Cnr George & Moore Sts, Fitzroy Melbourne 3065. Visit factories and union offices, reflect on, and respond to, life in the working class suburbs.

Meet Third World Christians, and hear of the involvement of Christ's people in the liberation struggles of Latin America (e.g. Nicaragua), Africa (e.g. Zimbabwe) and Europe.

Details: John Ball, 47 8868.

#### THE A.N.U. FILM GROUP

presents the Fifth Annual Bush Week Film-making Competition.

Make a three-minute Super-8 colour film and you could win \$25.

Best entries are shown at the Bush Week Cinethon. Information and entry forms are available at all Film Group screenings and at the Students' Association Office in the Union.

Entries close 13th June.



## Accommodation OVER THE HOLIDAYS



The Accommodation campaign is in full swing. University Council meets during the holidays and if they don't know that students are taking action against their exorbitant market rent policy by now, then they soon will. After all, one hundred students demonstrating at the degree conferring, who then spend a symbolic night in the Chancellery thus creating the lead stories on both T.V. channels does have a small effect, doesn't it?

If Council doesn't accede to our demands what are they going to do after three months when tens of thousands of dollars are being withheld in the Students' Association trust fund? Can the University really kiss that amount of money goodbye? And what are they going to do when we decide that one night occupations simply are not long enough?

The Co-ordinating committee on accommodation knows of our existence too. On April 24th students attended a committee meeting so as to bring our representation up to 50%. (At present we have 12% student representation on the committee.)

Our 'officially recognised' representatives moved motions that full speaking and voting rights be given to six delegates (elected at the last S.A. meeting) and that the committee recommend to the Vice-Chancellor that the

committees be reconstituted with 50% undergraduate representation. Both motions were defeated.

But the committee chairperson, assistant vice-chancellor Colin Plowman learned that students are not bluffing. After threatening one unofficial delegate with 'forcible removal' because that delegate insisted upon asking questions of the meeting, the assistant vice-chancellor rose, walked towards the door to get the security guards, stopped and deliberated and then sat down again. Who called the bluff? After this all present had speaking rights.

No voting rights though. When these were refused all students walked out. There is little point in staying at a meeting where you don't have the power to make decisions that concern yourselves.

And that is what this whole accommodation issue is about. Power. And we have it. Three hundred students don't attend an ill-advised lunch-time meeting with the vice-chancellor for nothing.

And our strength will not dissipate over the holidays. Activities like the rent-strike and the occupation of 20 Balmain Crescent will continue. And in second term we will know University Council's decisions and how to react to them.

## The Rent Strike

If you're not on it already then you're being ripped off.

THINK! \* If you were not a student you could live in a government house or flat paying 20% of your income for rent. And this rent applies for any income up to \$274.50 (gross) and whether you're employed in the public service, unemployed or anything else.

\* If you're lucky enough to get full TEAS then you pay 40-50% of your income for a University house, flat or hall.

\* So you don't get full TEAS (only 10% of students do). Maybe you don't get anything at all. Well that's just bad luck, the rent stays the same and YOU foot the bill. (Maybe you pay 60%, 80%, 100% of income for rent. Probably you dig into your savings so you can live. Some of us can't live at all and drop out.)

DON'T FORGET - The University made \$161,000 profit out of accommodation last year.

The University controls the halls and houses; the University decides who gets a house and who doesn't. The University determines the rents. The University decides when and whether you get into a hall of residence. The University pulled half of Corin Huts down and wants to remove what's left. The University has kept Toad Hall endowed with fridges that ice-up the contents. The University grants the Vice-Chancellor over \$2,700 entertainment allowance.

AND THE UNIVERSITY TAKES THE PROFIT

The rent strike is one way of fighting the University's abuse of power. It is open to all students in halls, flats or houses. (For those in halls, you may not have paid second term rent yet so here's your big chance.)

HOW TO GO ON THE RENT STRIKE:

1. Work out your weekly income.

20% of this is what we are claiming as a fair and reasonable rent.

2. Don't go to the Accommodation Office (at least not for a while).

3. Come to the Students' Association Office on the first floor of the Union Building and make a statutory declaration of your weekly income (or if less complicated; your weekly expenditure). This is easy - just a written statement which Di Riddell J.P. can witness.

4. Now pay your new adjusted rent of 20% of income into the trust fund that has been set up by the Students' Association. Your rent will be held in trust and given to the university when they agree to our demands.

5. Pay your adjusted rent into the trust fund every fortnight.

In participating in the partial rent strike you are not committing a criminal offence. It is doubtful that you are committing any offence at all.

In the 1977 rent strike on this campus no-one was taken to court.

You also have the option of withdrawing from the rent strike at any time you choose.

AS for evictions it takes about three months for the University to sort out the legalities of removing you. If you receive a threatening letter please let us know at the Students' Association.

### SQUAT

So the University administration considers there aren't any more houses available for students; what a load of shit. On Thursday night we moved into a little-used five-bedroom, two-bathroom mansion at 20 Balmain Crescent. The house is used for an academics wives' gossip morning one day a month. Just goes to show that admin cares more about tea parties than the welfare of students. We'll be staying in the house until we get a fair (20% of income) tenancy. If admin. won't give you a house, just walk in and take one.

### Conferences at the ARTS CENTRE

4 - 18 May Australian National Playwrights' Conference.

Brochures available at Arts Centre. Contact K. Healey 4787 from 1 May.

19-22 May Royal Australian Planning Institute Conference.

Contact I. Alexander 4455.

## 2nd WOMEN & LABOUR CONFERENCE

17 - 19 MAY, 1980

UNIVERSITY OF MELBOURNE



THEMES: Work - Feminism - Labour Movement - Racism & Colonialism - Religion - Literature & Art - Health, Sexuality and the Family - Individual Experience and Oral History - Welfare and Social Reform - Education - Methodology and Theory

REGISTRATION: For full programme send \$10 to the Conveners, Women & Labour Conference, History Department, La Trobe University, Bundoora, 3083. (Concession price \$5 for students, pensioners, unemployed).

PAPERS: May be purchased separately from the Conveners - price \$20 per set, plus \$1.50 for packing and postage. (Concession price \$10 plus \$1.50 packing and postage).

ACCOMMODATION & CHILDCARE: can be arranged - queries to the Conveners, Women & Labour Conference, History Department, La Trobe University, Bundoora, 3083. Telephone (03) 478.3122 ext. 2380.

Sponsored by the Society for the Study of Labour History and the Department of History, La Trobe University. Assisted by the Co-ordinator for Women's Affairs, Premier's Department, Government of Victoria; School of Humanities, Deakin University; Department of Sociology, Monash University; Department of Humanities, Footscray Institute of Technology; Department of History, University of Melbourne.

## SONGS for SOLIDARITY !!

The Monaro Folk Music Society, in conjunction with the A.C.T. Trades and Labour Council, will be presenting a concert of folk music on Thursday 1st of May, at the Canberra Workers' Club auditorium.

Those appearing are all local performers, by birth or adoption, and one of the aims of the concert is to allow the public of Canberra and Queanbeyan to hear some of the best folk performers of their own area, an opportunity which is rare these days when so many overseas and interstate acts seem to dominate the local scene. Those people who attended, and enjoyed, the Folk Society's concert of local artists last August should not be disappointed with this one.

Colin McJannett has been an active collector and interpreter of our folk traditions for many years, as well as being a fine singer and player of guitar, banjo and accordian himself.

Also drawing inspiration from Australian tradition is Keith McKenry. Keith has become well-known and widely respected in folk circles in Canberra and beyond for his recitations of our bush ballads, which he mixes very well with his own verse, which attempts to use the ballad style with subjects of our own times.

Ian McDougal has been writing his songs about Australia, and performing them to a growing audience, for a number of years now. He is perhaps best known for his stage shows which have appeared from time to time, some of which have been recorded by the National Library and broadcast nationally by the A.B.C. The most recent of these shows, "Songs of an Urban Peasant" have just completed a second season in Canberra.

Plunk is a group of singers and musicians comprising Mary Leggatt, Maureen Cummuskey, Jane Ellis, Mary McMullen and Bronnie Evans. Their songs come from a wide range of sources, and are largely concerned with social roles and the nature of relationships.

And finally, Agnes Shopen, from South America. Agnes has a strong following in Canberra, and rightly so; her performances are always impressive, moving in the depth of feeling, rooted in the folk music of South America, and grown by sympathy for its people living under regimes of oppression.

Starting time for this concert on May Day will be 8 pm. As it is being held in the Canberra Workers' Club auditorium, neat dress will be required. Admission will cost three dollars, or two dollars concession.